The Protestants Triumph

A

DISCOURSE

Wherein the *Excellency, Divinity, Antiquity, Certainty, &c.* of our Religion is Asserted against the

PAPISTS.

Being an Exact ANSWER to all the *Sophistical Arguments* daily made use of by them, for the deluding and perverting Ignorant and Unstable Souls.

Written in FRENCH by that Grave, Judicious, and Learned Divine

Mr. *Charles Drelincourt*,

Minister of Gods Word in *Paris*.

Englished by *S. A.* Gent.

Magna est veritas, & prævalebit.

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Written in French by that Great

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Mr. [illegible]

Minister of Gods Word in Paris.

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TO

The Right Honourable

Anthony Lord *Ashley*, &c.

Chancellour of His Majesties Receipt of Exchequer, and one of His Majesties most honourable Privy Council.

My Lord,

WEre I guilty of any Rhetorick, I would make use of it in begging

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pardon for my presumption, in adventuring (without your Lordships leave, or knowledg) to send the ensuing Translation into the World, under the Patronage and Protection of your noble name. I must confess, that having not the honour to be known of your Lordship, my boldness may at the first view seem inexcusable; but I hope, that on due consideration it will be found otherwise. For

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the subject of this Book being a vindication of the Protestant Religion, to whom should it address it self for protection, but to one who is both able and willing to protect it? Now your Lordship being such a person, I suppose the Address will not seem improper, and consequently my presumption not unpardonable.

Besides, I could not have dedicated it to another, without injuring your Lord-

ſhip, to whom it is juſtly due, for the great favours which you were pleaſed about three years ſince, to confer on a perſon, to whom I am related; for which, as he upon all occaſions, pays his gratefull acknowledgment; ſo do I likewiſe hold my ſelf obliedged to publiſh my gratitude on his behalf.

I once thought to have dedicated this ſmall piece to his Majeſty, becauſe he is

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the Defender of that Faith which is therein asserted: but afterward reflecting upon, and duly considering the meanness of my present condition, and my want of interest at Court, I concluded my thoughts had soared too high; so I immediatly quitted that resolution. However I never intended so far to debase the work, (in respect both of its own, and the Authors great worth) as to chose a Patron out of

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the ordinary rank of men, whose quality and interest in the world might not be considerable enough to afford it sufficient Protection; and therefore I resolved to dedicate it to some person of Honour, the glory of whose Name might shelter it from Cavils, and other injuries, which are the common fate of all Books, especially Books of this subject.

Being thus resolved, I thought

thought my ſelf obliged to make my addreſſes to your Lordſhip; not onely for the reaſons before mentioned, but alſo becauſe you are a Nobleman in reality as well as title: For if what the Poet ſaith be true, (Nobilitas ſola eſt, atque unica, virtus) *That Virtue is the onely true Nobility; I ſuppoſe that very few of thoſe, who bear the title of Noble, can lay ſo juſt a claim to true honour and greatneſs,*

greatness, as your Lordship; who have given such testimonies to the world of your Justice, Prudence, and other heroick Vertues; that if any man should endeavour to detract from your Merits, he would not onely miss of his aim, but would be esteemed ridiculously malitious to boot.

I now conclude my rude lines, humbly beseeching your Lordship to accept of this small Present; by

which

which favour I shall be obliged to pray for the prosperity of your noble Family; and to live and die

My Lord

Your unfeigned honourer,
and most humble Servant

S. A.

THE TRANSLATOR TO THE READER.

I Suppose the ensuing translation will not seem either impertinent, or unseasonable at this juncture of time, if you consider the present estate

state of the Protestant Religion in this Kingdom. For as Heretricks of all sorts do daily endeavour the extirpation thereof, so especially do they of the Romish Clergy. And certainly we shall finde our selves in no small danger, by reason of this last sort of enemies, when we shall duly consider their great interest, numbers, malice, insolence, and subtilty; in which respects, and divers other, they are by far more considerable then any other dissenting party, especially in point of interest, and number of Proselytes. For they boast (and we

may

may doubt (it is but too true) that the number of their Converts still increaseth, and consequently so must their interest like wise. Where as most wise men are of opinion, that the power of the Sectaries is broken, their numbers diminished, and their interest daily declining. But thanks be to God, who hath inclined his Majesty to hinder the growth of Popery, and we need not doubt of his utmost care and zeal in that particular. For we may remember that he told the Parliament, when he last dismissed them, That seeing they had omitted

to make provision against Sectaries and Papists, he would provide Bills for that purpose against their next meeting. In the mean time, this small Treatise may (by the grace of God) do some good, which is my chief end in publishing it. I need say nothing in commendation of it, for it sufficiently commends it self: I shall onely add, that I never yet met with a piece of so small a bulk, which doth so punctually answer all the common sophistical objections of the Papists against our Religion. In a word, peruse it, and if it gives you not as much

much satisfaction as you did expect, yet I am sure it will give you so much as will countervail the pains you bestowed in reading it.

Farewel.

THE

THE AUTHORS PREFACE.

THere *is within these few years, sprung up in this Kingdom, a certain sort of people, called* The Popes * Missionaries, or Fathers of the Mission; *and others who stile themselves,* Propagators of the Faith, or Fathers of the Propagation. *They have generally one and the same design, and endeavor what in them lies to palliate*

* Missionary signifies Apostle or Messenger.

the Romiſh abuſes, and ſuperſtitions, and to ſhake the Faith of the weak: They delight in roving up and down every where, and are like the Phariſees ſpoken of in the Goſpel, who compaſſed Sea and Land to make one Proſelyte. *Whether the glory of God and Mans ſalvation leads them, or elſe their own honor, and particular intereſt, will appear when* the Books ſhall be opened, *and God* ſhall bring to light the hidden works of darkneſs, *and ſhall puniſh in his juſt wrath, her* who makes merchandiſe of ſouls, *and thinks that* the gifts of God may be bought with Money. *Theſe Gentlemen know well enough, that*

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in the presence of persons, but of ordinary reason, they can neither prove nor defend any of these Articles of their Creed which we have rejected, because they have no foundation in Gods Word: They see likewise, that they cannot with the least colour oppugne the Essence of our Religion, because it is the very heart and soul of the true and pure Christian Doctrine; wherefore they have thought it their best course to cavil about words, and to be critical in some small circumstances of things not necessary to salvation. They have always in their mouths certain Objections, which they utter with as much boldness and confidence, as if they were Oracles.

After they have scattered these up and down in one Province, they flie into another; and when they return, they begin again the same trade.

God be praised, there is a very great number of people among us (and some of them no Schollars) who prudently dis-intangle themselves from these imaginary difficulties, easily break all these Spiders Webs, and with singular success oftentimes stop the mouths of these great affectors of Controversie. Others there are, who though they cannot punctually answer all these new Cavils, yet are they not won by them; for they look upon these Hireling Disputants, as upon so many

many Hocus Pocuſes. *They know well enough, that they cheat, although they know not how they do it, or wherein their juggling conſiſts. Although all the Sophiſters in the World, are not capable to ſhake thoſe honeſt ſouls who are founded and rooted in Chriſt Jeſus, yet the moſt of them deſire to be armed againſt all their Aſſaults, and to be able to confound them, and to make them aſhamed. It is to ſatisfie this holy and commendable deſire of theirs, that I put Pen to Paper.*

I alſo freely confeſs, that I do this to eaſe my ſelf a while: For theſe new Diſputants are like Flies, which although you drive away,

will ſtill return, and never ceaſe to trouble you. After you have ſufficiently refuted all their Objections, they come to you again; and with a brazen face produce the ſame things, as if they were new. And as Flies bring others with them, and altogether make one and the ſame buzzing; So when you can ſuffer theſe people no longer, they ſend you their Emiſſaries and Diſciples. You ſee many new faces, but you hear ſtill the ſame Song, and ſee them go round the ſame Circle. Inſomuch, that I may truly ſay, that one certain Objection hath been made me, and refuted above five hundred times.

I do not now intend to give new

ſolutions,

solutions, but onely to publish those which I have already given to an infinite number of people, by word of mouth, and to some in writing. At least these Gentlemen shall not boast that we are not able to answer them. Those among us who are troubled with such people, will here finde wherewith to stop their mouths. It will be, as it were, a small Magazin, wherein they will finde all sorts of Defensive weapons; and, as it were, an Antidote against the poyson of this age: But if any one intends hereafter, to repeat to me these pitiful Objections, I will send them to this Treatise.

I pro-

I protest before God and his holy Angels, that I proceed with all possible sincerity and candor; and that I have made it my study faithfully to set down in these Papers, all the Objections of Moment which now ring through the World. But if you finde, that I have omitted any one, it will be either, because I never heard of it, or rather perhaps, because I shall not remember it while I am writing. And to let you see that my aim is not to conceal any thing whatsoever, if God permit me, to publish this Treatise once more, I promise you to adde thereunto whatsoever of new my memory shall tell me off, or my Friends or Enemies

shall

shall take the pains to acquaint me with.

I have made this Work as plain and clear as I could, that so I might condescend to the Capacities of those, for whose sake I undertook it. I seek not thereby my own honor, or the applause of the World, but the glory of God, and the edification of his people.

O thou Father of Lights, God of Mercies, Giver of every good and perfect Gift: Shed abroad thy Grace, and sacred Benediction upon this little Work. Vouchsafe to make it serviceable to the glory of thy great Name, and to the

the Salvation of those Souls which thou hast redeemed with the Blood of thy own Son; and for which thou hast prepared thy Kingdom, from the Foundation of the World. *Amen.*

A

ADVERTISEMENT
of the Author.

ALthough this Book ſpeaks of *Miſſionaries* in general, yet the Author declares, That he addreſſes his Diſcourſe onely to thoſe mentioned in his *Preface*, who (without invitation) go from place to place, and from houſe to houſe, provoking people to diſputes. And by their craft endeavor to ſurpriſe the ſimple, and to turn them from our Religion. Moreover, his deſign is not to attack any of theſe men perſonally; but onely to refute their Objections, and to ſhew the weakneſs and vanity of them. He thinks it requiſit alſo to let the *Reader* know, that he compoſed theſe

Diſcourſes

Discourses in the year One thousand six hundred forty and seven, which must necessarily be observed, because of the times or dates mentioned in the *Second Discourse*.

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Dis-

Discourse IV.

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Imprimatur,

Ex. Ad. Lamb. Nov. 25 1663.

Geo. Stradling, *S.T.P. Rev. in Christo Pat. D. Gilb. Archiep. Cant. à sac. domest.*

THE

THE FIRST DISCOURSE

Of the Excellency and Divinity of our Religion, and of the unprofitable and hurtful things which the Church of *Rome* hath added to the true and pure Christianity.

Papist. *IT seems by your discourse, that you are of the (pretendedly) reformed Religion.*

Protestant. By the grace and mercy of God, I am of that Religion which (keeping close to the true and pure Christianity as is taught us in the Gospel of our Lord Jesus Christ) hath renounced all the Errors, Superstitions, and false Services which are taught and practised in the Church of *Rome.*

Pa. *How is it possible that you should be of that Religion?*

Protest. How is it possible but I should

be of it, seeing God (by his grace) hath given me a clear and distinct knowledg of it. It is utterly impossible to know it, and not to love it with an ardent affection, and to prefer it before all the glory and riches upon earth; for never was any thing so Divine and Celestial, and so worthy the admiration both of Men, and Angels; and if I had not the courage to make open profession of it, I should be of all men the most miserable, and most unworthy of those mercies and favours which God hath vouchsafed me.

Pa. *I see you are made believe you know not what: I pray hath the Christian Religion need of Reformation? Hath it any deformity?*

Protest. The Christian Religion in it self considered, and as it is instituted by our Lord Jesus Christ, neither hath, nor can have any defect, and it never had, nor will have need of Reformation: On the contrary, it is exactly holy, perfect and divine, and therefore it is that which should reform all the world. But blind and rash zeal, having had the impudence to add thereunto its own inventions, it hath been defiled with Superstition, as a fair and true Diamond would

would be if it were covered with dirt. And then it was reformed, when all that was taken from it which seducing Spirits had added thereunto of their own: just as if a man should take away the dirt which covereth a Diamond, without touching the substance of it. In a word, it may truly be said of you, and such as you are, that you are made believe you know not what; for you profess to believe in general, all that your Church believes, without knowing particularly the greater part of her Doctrines, and without searching at all into the depth of her Misteries; so that you believe many things which you never heard of, and you believe many things which you think you do not believe; You do for the most part oppugne your general belief by your particular opinions: Cardinal *Bellarmin* himself confesseth, that your Faith *is better defined by Ignorance, than Knowledg.* And you know, that those of your party extol to the Sky the Faith of a certain Collier, who (as the fable saith) being asked by the Divel what he believed, answered, *I believe that which the Church believes.* And being urged to tell what the Church believed, answered, *She believes that which*

I believe: And so running still round the same circle, at last made this poor divel ashamed, who (it seems) was none of the cunningest, seeing he had not the wit to ask this fellow, *What is it that both thou and thy Church do believe?* But it cannot be said with the least appearance of truth, that we are made believe we know not what; for all the Articles of our Creed are clearly and distinctly expounded to us, and we are exhorted to examine them by the holy Scripture, according to the example of the *Bereans*, who having heard the Apostle St. *Paul* preach, *Searched the Scriptures daily, to see whether those things were so or not.* Thanks be to God that Religion which is preached to us, is so holy and pure, so heavenly and divine; yea, the beams of it do reflect with such a glorious and resplendent clearness, that he must be no Christian who doth at all doubt of it: And you your self, who undertake to oppose me, (how passionate soever you may be) will not (I dare say) deny any one Article of my Creed; And I pray hear it.

Pa. *Tell me therefore what you believe.*

Protest. I believe in one onely and true God, who is most gracious, most wise, most just,

juſt, moſt merciful, Almighty, &c. who by his Word onely created the World, and governs the ſame by ſuch an admirable Providence, that all things (even the moſt contrary) are ſubſervient to his Glory, and the Salvation of his Elect. I put my whole truſt and confidence in this Great and Living God; and I know, that without his permiſſion, not a hair of my head can be diminiſhed: in all my neceſſities I call upon him, as my God and Father; and I give him moſt hearty thanks, for all the good things, which I receive for Soul and Body. I ſerve and adore him, in Spirit and in Truth; and I ſubmit all my Affections and Deſires, to his good and holy Will. I endeavor to obey him in all things, and for the rule of my life, I have no other Law, then that which he hath publiſhed with his own Mouth, and written with his own Finger. I do beſeech him with my whole heart, that he would give me Grace to conform all my thoughts, words, and actions, to this divine Model of Perfection. I believe, that *without holineſs, no man ſhall ſee the Lord*; and that it is neceſſary to do good works; it is the way to Heaven, and the mark of the Children of God. God doth not onely command, and

accept them, but he doth freely reward them too, both in this life, and in that to come. I believe that Jesus Christ is true Eternal God, begotten of the Substance of the Father, before the World was; so that he is his perfect *Image, the brightness of his Glory, and the engraven Mark of his Person.* I believe that this onely begotten Son, who *thought it no robbery to be equal with God, made himself of no reputation*; and that *when the fulness of time was come*, he took our humane nature upon him in the Womb of the Blessed Virgin *Mary*, and that he became *like unto us in all things, sin onely excepted.* I believe that this Mediator (truly God, and truly Man) hath voluntarily suffered for us, the ignominious death of the Cross, and that he hath shed his Blood for the remission of our sins. I embrace this Cross with my whole heart, I bathe my self with joy in this precious Blood; and I do not expect life, glory, or felicity, but onely by this blessed Death and Passion. I believe, that as this merciful Saviour *died for our sins*, so *he rose again the third day for our justification*, and is ascended into Heaven, to prepare a place for us. I believe that this glorious Lord is exalted above all

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the Angels and Archangels, Cherubims and Seraphims; and that having vanquished all his enemies, he reigns, and triumphs at the right hand of God his Father; from whence he shall come in his glory, to judge the quick and dead; so that all persons who have been since the beginning, and shall be to the end of the World, shall appear before his Throne, to receive according to what they have done in the Body, whether good or evil. I believe that the Holy Ghost, from all Eternity, proceeds from the Father and the Son; and that together with them, he is true Eternal God. He is a distinct person, but hath one and the same Essence, like Majesty, and equal Power. I believe, he is that infinite Vertue which regenerates us; the Seal, which seals to us the pardon of our sins, and *the earnest of the Inheritance*, which is reserved for us in Heaven. I believe that Church to be the true, which hath Jesus Christ for her head, his glory for her end, and his will for her rule; and that the true Sheep, are they which hear the voice of this Divine Shepherd. I believe the Sacraments which our Lord hath instituted to be the Seals of his Grace, and the Marks of our Profession. I thank God I was baptized

in the Name of the Father, Son, and Holy Ghost; and I participate of the Lords Supper, in the same manner and form as he instituted it, and his Apostles practised it. In a word, I believe all that our Lord Jesus Christ hath taught us in his holy Gospel, his Apostles published through the World, and his blessed Martyrs sealed with their Blood. I am of that Religion which the holy Virgin was of, when she was upon Earth. And I dare affirm, that if you had lived in her days, either you had been no Christian, or you must have had no other Creed: For in that blessed age (when the Sun of Righteousness arose, and *brought to light, life, and immortality through the Gospel*) there was nothing else but the pure and simple Christian Religion: Living and dying in this precious Faith of the Lord Jesus, being truly contrite for my sins, and begging pardon for them, with all the powers of my Soul, I believe, that he will shew me mercy, and save me in his Heavenly Kingdom. According to his promise, and my hope, when my Soul shall depart from my Body, he will receive it into Paradise, cloath it with his Light, and crown it with his Glory: And when (at the end of the World) he shall

descend

descend from Heaven with the Angels of his Power, and Millions of his Saints; he shall raise my body from the dust, and shall make it like unto his glorious Body; that so I may, both in Body and Soul, together with all the blessed of his Father, inherit the Kingdom prepared for us, before the Foundation of the World. What say you to this? Dare you affirm, that this is an evil Creed?

Pa. *All this is good, but do you believe nothing else?*

Protest. St. *Paul* will admit of nothing else: He sought after nothing more exquisite, or more comfortable. He who had been caught up into the third Heaven, and had seen the unspeakable glory of Paradise, protests to the believing *Corinthians*, 1 *Cor.* 2. 2. *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

Pa. *We believe the most part of these things, as well as you; so that nothing obliged you to separate from our Communion, and consequently nothing should hinder you from returning to it.*

Protest. If under pretence of believing this, you believed nothing else, our Fore-

fathers

fathers had never separated from yours, and there had been at this day, but *one Sheepfold, and one Shepherd*: But you have mixed drosse with the fined silver and gold, and have covered *the pearl of great price*, and *the treasures of the Gospel, with wood, hay, and stubble*, and other things, not onely more contemptible and useless, but things which are both hurtful and deadly.

Pa. *If we have added any thing, it is to increase Piety, to make the Service of God more honorable, and to beget Devotion: And is there any hurt in this?*

Protest. God doth as strictly forbid any *addition* unto, as *diminution* from his Commands. In matters of his Service, he will have us keep precisely to what he ordains, without turning *to the right hand, or to the left*. He doth not onely forbid things manifestly evil, but also such as have *the semblance of Wisdom, Piety, and Devotion*. He rejects all (pretendedly) good intentions, if they be not conformable to his will. And the Apostle saith, *If he, or an Angel from Heaven, preach any other Gospel than what hath been preached, let him be accursed*, *Gal.* 1. Moreover, the things which you have added, do not onely hide and obscure the

Divine

Divine Beauty and Perfection of the Gospel, but some of them destroy it, and make it of no effect: They are all of them *other* things, than what Jesus Christ and his Apostles preached, and consequently are most worthy of a curse; but some of them are things directly contrary, and therefore deserve more then a curse.

Pa. You cannot prove this, and I defie you to do it.

Protest. I will make you see it more clearly then the Sun at Noon-day, if you will hear me patiently, and lay aside that prejudice and passion which so much sways you.

Pa. I will hear you as long as you please, if you will hear me afterward.

Protest. First, You say you own the holy Scripture. Suppose it, and that you have not taken away any Commandment of the Law, or Institution of the Gospel: But is it not true, that you esteem Humane Traditions, not onely equally with, but many times above whatsoever is written, either in the Old or New Testament, under the pretence of an unwritten Word (which increases every age, and changeth its face every day, and is made speak whatsoever

you

you will have it) you introduce into Religion, whatsoever the Pope and his Creatures please: But Jesus Christ doth not condemn those onely, who reject the Commandments of God, but also those who *make them of no effect, by their Traditions*; and he protests, *That they honor God in vain, who teach for doctrines, the commandments of men.*

Secondly, You adore God, I confess it, (and who would not adore the Creator of the World) but you also adore divers Creatures; not onely those which you suppose to be changed into the Substance of the Body of our Creator (as the Bread and Wine in the Eucharist) but also divers others which you confess to be but meer Creatures, as Saints, Reliques, Images, and the Cross, which (as your new Doctors positively say) ought to be adored with *the Adoration of Latrie*, (that is to say, with that Soveraign Adoration wherewith you adore God.) But God commands us not onely to adore and serve him with Religious worship, but to adore *him onely*, S. *Matth.* 4. And he doth expresly condemn those who adore and serve such, as *by nature are no gods*, *Gal.* 4. And you know, that the Angel spoken of in the *Revelation*, not onely exhorts St. *John*

to

to adore God; but he refuseth and rejecteth the adoration which that holy man (being as it were surprized, and for want of due consideration) would have given him. *See* (saith he) *thou do it not. Worship God,* Revel. 19. 21

Thirdly, You pray unto God; I confess it: (and who would not pray unto so good a Father; and so gracious and merciful a God?) but you also pray unto the Saints departed, although the holy Scripture affords neither command, promise, nor example for it. And you worship Angels contrary to the command of St. *Paul*, Col. 2.

Fourthly, you say you put your trust and affiance in God; but you trust also in creatures: I have seen in some of your Prayers this very expression, *O Glorious Saint in whom I put my trust*: And it is a very ordinary thing with your * Devotes to call the holy Virgin, *their confidence, their refuge, and their only hope.* But the holy Scripture not only commands you to trust in God; but it forbids you to trust in the Creature: And the Prophet *Jeremiah* in Chap. 17. saith in expres terms, *Cursed be the man that trusteth*

* A Devote is one that is Superstitiously devout.

trusteth in man, and maketh flesh his arm: but blessed is the man who trusteth in the Lord, and whose hope the Lord is.

Fifthly, You confess that it is the grace and mercies of God, which saves you; so far you are right: But you believe also that you are saved by the merit of your works: and yet these two are inconsistant according to the judgment of the great Apostle, who saith in express terms in the 11 of Romans, *If it be by grace, then it is no more of works: otherwise, work is no more work.* And have you not observed, that the same Apostle in *Ephes.* 2. contents not himself to say, that *we are saved by grace through faith: and that not of our selves, it is the gift of God.* But he adds in express terms, *Not of works, least any man should boast.*

Sixthly, You would be no Christian, if you did not believe that Jesus Christ was *made of a Woman*: and that as in regard of his Godhead he is the express *image* of his Father, so in respect of his Humane nature, *he is like unto his brethren in all things, sin only excepted*: But you believe in, and adore another Christ, who (as your greatest Doctors tell you) is *made of bread*, and is not at all like either God or Man, having

not

not the least resemblance of either Nature. It is true, the Resurrection hath much augmented his glory, but it hath not destroyed the verity of his Humane Nature, nor made his Body invisible or impalpable. After the Consecration of your Priests, I neither see nor touch any thing but Bread (which you call an * *Host.*)

* Sacrifice.

And I cannot see or touch the Natural Body of Christ: That hath neither Flesh nor Bone, therefore it is not the Natural Body of Jesus Christ, who said to his Apostles a little before he ascended into Heaven, *Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones as ye see me have*, St. *Luke* 24.

Seventhly, You confess with us (and the Apostles Creed expressly saith it;) That Jesus Christ is *ascended into Heaven*, and that he *sits at the right hand of God*. But you believe, or seem to believe, that he is also on Earth, and in a Million of places at once; that he is on Altars, and in * Pixes, in the Hands, or in the Stomachs of Priests, and of all those who Communicate: But the holy Gospel

* A Pix is a Box or Cup, in which the Consecrated Wafer (or Host) is kept in Popish Churches.

tells

tells us not onely, That Jesus Christ in respect of his Humane Nature, is ascended into Heaven; but it tells us also, That *the Heavens must contain him, until the restitution of all things. Acts* 3. And that then he shall *descend in the same manner as he ascended, Acts* 1. This glorious Saviour not onely saith, *I go to my Father*, but to shew us that he withdrew his Body out of the World, so absolutely, that it should be no more there in any manner whatsoever, he saith in expresse terms, *I leave the World*, St. *John* 16. He not onely saith, *The poor ye have always with you*, but he addes, *Me ye have not always*, St. *John* 12. And he gives us an expresse Caution against this false imagination of his Corporal presence. *If they say Christ is here, or he is there, believe it not. Behold, he is in the desart, go not forth. Behold, he is in the secret Chambers, believe it not. For as the Lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be*, St. *Matth.* 24.

Eightly, You confess, that Jesus Christ is the *Head, Bridegroom, and Foundation of the Church*; but you give the same titles to the Pope. Your Cardinal *Bellarmine* was

not

not ashamed to write, That the Pope is head and bridegroom of the Church, even to the excluding of Jesus Christ, or Jesus Christ being excluded, *Eximus Christo sponso de Rom. Pontif. lib. 1. cap. 9.* And in his Preface, *De Rom. Pontif.* by a most horrid Sacrilege, he applies to this very Pope, the words of the Prophesie of *Isaiah*, which St. *Peter* tells us were spoken of Jesus Christ. *Behold, I lay in Sion a chief corner stone, elect, and precious; whosoever believeth in him, shall not be confounded.* And yet these things *are inconsistant.* In Body Politick or Military, may have divers heads, one subordinate to another; but a Natural and Humane Body cannot. And if a body should have two heads (an example whereof was seen a few years since in the City of *Paris*) it is looked on as a Monster, and a Prodigy. But the Gospel compares the Church to a *Humane and Natural Body.* See to this purpose, 1 *Cor.* 12. and *Ephes.* 1. 4. The titles of *Vicar, Servant, and Lieutenant*, do not at all agree with that of *Husband of the Church.* For in a chast and lawful Marriage, there is no talk of *Vicarship.* A faithful servant will not call himself the Husband of his Masters wife; and it would be a crime

of High Treason, if one of the Kings Lieutenants should (while his Prince is living) call himself *the Queens Husband*. But our Lord Jesus Christ *lives eternally*; wherefore St. *Paul* calls him, not onely the Husband, but the *sole* Husband of the Church. *I am* (saith he) *jealous over you with a godly jealousie; for I have espoused you unto one husband, that I may present you as a chast Virgin to Christ*, 2 *Cor.* 11. And as for the *Foundation* of a House when it is once well laid, there is no talk of laying another, but onely of building upon that foundation. A man would be accounted ridiculous, who should talk of laying the foundation of a house already built, and almost finished. It is to mock God and Man, to talk of foundations of one and the same House, which succeed one another to the end of the World. And it signifies nothing to distinguish between the visible and invisible foundation; for the Apostle destroys this doting distinction, by telling us in express terms, without exception, *Other foundation can no man lay, than that is laid, which is Jesus Christ*, 1 *Cor.* 3.

Ninthly, You do Jesus Christ the honor to call him *The Saviour and Redeemer of the*

World;

World; but you do him the affront to communicate these glorious titles to mean Creatures. It hath been proved to you by express passages, that the *Divines* of your party boldly affirm, That the holy Virgin is the *Redeemer and Saviour of the World*. And your Cardinal *Bellarmine* writes under the Popes nose, *That the Saints are in some sort our redeemers*. These are his own words in the First Book of *Indulgences*, cap. 4. But the Gospel tells us, not onely that Jesus Christ is our *Saviour*; but it tells us plainly, *That there is no Salvation in any other, and that there is no other Name under Heaven given among men, whereby we must be saved*, Acts 4. 12.

Tenthly, In appearance, you erect the Sacrifice which Christ hath offered on the Cross; but in effect you annihilate it, and tacitely accuse it of insufficiency: For you have invented another, which is that of the Mass. But the Apostle doth not onely say, *That Jesus Christ offered up himself to God; that he hath purchased an eternal inheritance for us*; and *that by one oblation, he hath perfected for ever them that are sanctified*: But he teacheth us expressly, *That he offereth not himself often, for then must he often*

have suffered from the foundation of the World: That, as it is appointed unto men once to die, and after that the judgement; so Christ was once offered to bear the sins of many; And, that where there is remission, there is no more offering for sin; and, that without shedding of blood, there is no remission. See these passages at large in the *Hebrews*, Chap. 9. & 10.

Eleventhly, With one hand you lay hold on the merits of Jesus Christ; but with the other, you lay hold on the merits of Saints and Martyrs. You cannot deny this truth, nor palliate this Sacriledge; for before God and his Angels, your Priests when they sing Mass, pray unto God, not onely through the merits of Jesus Christ, but also *through the merits of Saints, whose reliques are under the Altar.* Your *Devotees* publickly assert, That the holy Virgin saves us, and brings us into heavenly glory, *Not onely by her prayers, but also by her merits.* And the *Romish* divinity saith plainly, That there are some Saints and Martyrs, who have suffered more then their sins did deserve; and that their superabundant satisfactions are put into the treasury of the Church, and distributed by the Popes Indulgences. You may see

this

this Prodigy in your Cardinal *Bellarmine*, in his first Book of *Indulgences*, Chap. 2. Finally, (to fill up the measure of Piety, no doubt) in *Rome* it self, are published certain Indulgences, *By the prayers, and by the merits of the holy Virgin* Mary, *of Michael the Archangel, of St.* John Baptist, *of the holy Apostles,* Peter *and* Paul, *and of all the Saints*, without making any mention at all of Jesus Christ or his Merits. See this Indulgence in the Book of the *Ceremonial of Bishops, Page* 381. of the *Roman* Edition, 1606.

Twelfthly, You profess to believe with us, *That the Blood of Jesus Christ purgeth and cleanseth us from all our sins.* Why then have you invented the fire of Purgatory? If all sins are washed away, and purged by the Blood of Christ, what then remains to be purged in this imaginary fire? You mock the world in calling it *Purgatory*, for (according to the *Romish* doctrine) it serves not to purge, but to punish souls, and to satisfie Gods Justice. So that it is not a purging, but a pain and a punishment. I would fain know, what resemblance there is betwixt this Subterranean fire, and the Blood of Jesus Christ. Is the grace and pardon of the

King, applied to a man, by breaking him on a Wheel, or by burning him quick? But the most torturing Wheels, and the most ardent Fires, are nothing in comparison of this pretended Purgatory, if it be true (which those of your party say) that it is *ten times* hotter than our fire, and that it differs from Hell fire, in respect of duration onely. Will you not open your eyes to see the Sun of Truth which shines in the Gospel; have you not read in great Letters, not onely, that *Jesus Christ hath by himself purged our sins*; and *that his Blood doth wash and cleanse us from all iniquity*? but also, *That there is no condemnation to those, who are in Christ Jesus*: That *they pass from death to life*; that *when they put off this body, they have a House eternal in the Heavens*; and that *they are with the Lord*; and that *they are blessed, who die in the Lord, so saith the Spirit; for from henceforth they rest from their Labors, and their works follow them*; *Heb.* 1. 1 *Joh.* 1. *Rom.* 8. 2 *Cor.* 5. and *Revel.* 14. But what rest or comfort can there be in such dreadful torments? Do you not manifestly contradict the words of the Book of *Wisdom*, which you have canonized. *The Souls of the Just,*

are in the hand of God, and no torment shall touch them. This you may finde verbatim in the Sixth Chapter. I could make the like observations upon all the other points of Religion: For where ever God builds a Church, there the enemy of his Glory, and our Salvation, findes means to build Chappels wherein are preached doctrines which God never taught us, and Services practised which were never commanded. Judge now in your own conscience, had not our Forefathers reason to separate the pure and simple Christian doctrine, from this prodigious medley of so many Humane Inventions and Traditions? Did they not well, in shaking off the yoke of so many Ceremonies and Superstitions, borrowed for the most part from Paganism and Judaism? Of which yoke, we may truly say, as St. *Peter* did of the Jewish, *It is a yoke, which neither we, nor our fathers, have been able to bear.* Say what you please of those holy and generous Souls, who labored in this admirable work of the Reformation of the Church; yet we will (for we may justly do it) apply to them, that which God once said to one of his Prophets, *If thou separate the precious thing from the vile, thou shalt be as my mouth. Jere.* 15.

Pa. I do not undertake to prove all these things by the holy Scripture; but (if you will hear me, with as much patience as I have heard you) I will make appear, that they have been introduced into the Church for very weighty reasons. I will maintain them, for the most part, by the writings of the Fathers; and I will alledge the distinctions of our Doctors, which will force you to confess, that they are not such horrible things as you make them.

Protest. If you could alledge to me the holy Scripture, I should hear you very willingly, and with as much patience as you could desire; but I am resolved, not to hearken to any other proof whatsoever. As for what concerns my Salvation, and the Service of God, I will trust him alone, who is *my Lord, and my God*; he hath merited Heaven for me, and he alone can shew me the way thither. While I follow the Light of his Word, I am sure, I shall not go astray. But all other light (how fair a show soever it may make) I very much suspect. I am afraid least it should prove an *ignis fatuus*, which might lead me into pits and precipices, some Angel of darkness *transformed into an Angel of light*. Do not trouble

your

your self in vain; by all the most eloquent discourses imaginable, by all the most plausible Humane reasonings, by the most authentick Authorities upon Earth, and by the subtilleſt distinctions of your Schools. You shall never make me believe, either the Adoration of Creatures, the Invocation of Saints, the Worshipping of Angels, the Veneration of Images, the Power of the Pope, the Merit of Works, Transubstantiation, the pretended Sacrifice of the Mass, the Imaginary Fire of Purgary, or the like. Nothing is capable to make me acknowledge any other Mediator, any other Saviour and Redeemer then Jesus Christ, any other Sacrifice than that of his Cross, any other Purgatory than his Blood, nor any other Merit than his Obedience: Yea, so far am I from believing you, and such as you are, that I would not believe a Saint, a Martyr, an Apostle, no, nor *an Angel from Heaven*. What said I, that I would not believe them? If any of these should Preach such a Gospel to me, I would account him accursed. I know well enough, that no Angel of God can declare to me things so contrary to truth, and so prejudicial to my Salvation; but if it could be, I should take him for an Angel of Satan.

Pa. If some things in our Religion do so much offend you, you may let them alone; chuse whether you will pray unto Saints, adore Reliques, kneel before Images, or believe Purgatory; but only come to Mass, and offend not the Church.

Protest. Indeed you give me very good and pious counsel; of a true and sincere Christian, you would make me an Hypocrite. The Profession of the Church of *Rome* is the Seal of all the Errors which she teacheth, and of all the Superstitious services which she practiseth. Whether is the more reasonable, that I should live and die in the Communion of those, who believe what I do, and openly profess to believe nothing else, or that (by a shameful dissimulation) I should side with those who openly profess to believe an infinite number of things, which are not in the Word of God, and which I abhor with my very soul: I should live without any Religion at all; for I should not be of the Reformed Religion, seeing I had renounced the Profession of it; and I should not be of the *Romish* Religion, because I should not believe her Creed. I should be excommunicated and anathematized by this very Church, which you would

have

have me own; for the Council of *Trent* excommunicates and anathematizeth all those who do not believe all things which it hath decreed. If there were nothing else but the meer and bare *profession* of the (pretendedly) *Catholick Faith* required; yet how could I subscribe to it?

1. Could I say that *I profess there are truly and properly seven Sacraments of the New Testament instituted by our Lord Jesus Christ, and necessary to the salvation of mankind*; when I know that Jesus Christ instituted but two, *viz.* Baptism, and the Lords Supper?

2. Could I swear that *in the Mass a true, proper and propitiatory Sacrifice is offered unto God for the quick and the dead*; seeing I know that it is to blaspheme Jesus Christ, to affirm any other propitiatory Sacrifice than that of his Cross?

3. Could I affirm that *in the Sacrament of the Eucharist, the Body and Blood, together with the Soul and Divinity of Jesus Christ, are truly, really, and substantially present, and that the whole substance of the bread is converted into his Body, and the whole substance of the wine into his Blood?* My senses, my reason, and the Word of God would

give

give me the lye: I see the Bread and Wine the same as they were before the Consecration; and I am not more certain that there is a God which created me, and a Sun that gives me light; then I am fully perswaded that the Divinity of Jesus Christ is every where, and his Humane nature at the right hand of God, from whence he shall come to judg the quick, and the dead.

4. How should I affirm *that Jesus Christ hath left the power of Indulgences to the Church, and that the use of them is saving to Christians*; seeing that throughout the Gospel, there is as little mention made of Indulgences, and the Romish Jubile, as of *Mahomet's* Alchoran; and that there was never invented a *fraud* less *pious*, and more pernicious to the Salvation of Souls?

5. With what face could I do homage to the Church of *Rome*, and *acknowledg her to be the Mother and Mistress of all other Churches*; seeing I have learned by the History of the Gospel, that the first Church was formed at *Jerusalem*, and that at *Antioch* Believers were first called *Christians*? Seeing I know by the Word of God, that Jesus Christ hath not given to any particular Church dominion over the rest; and am perswaded,

perswaded, that the Roman Church (such as she now is) is of all Christian Churches the most corrupt in Doctrine, and most superstitious in Worship?

6. Would it not be horrid impiety in me to subscribe, that *I promise and swear true obedience to the Bishop of Rome*; seeing I hold that this Bishop is the Capital enemy of Jesus Christ, and persecuter of his Members.

7. You say I need not believe Purgatory, unless I will; but your *Profession of Faith* obligeth me to say, *I constantly hold that there is a Purgatory, and that the Souls there kept are helped by the prayers of the faithful.* And I *constantly maintain*, (and am ready to sign it with my blood) that there is no other Purgatory than *Christ's blood*, and that after this life, there is no other fire to torment Souls, than that of Hell.

8. You say that I shall be permitted either to pray unto Saints, or not; to adore their Reliques, or not; But your *Profession of faith* obligeth me openly to declare, that *the Saints must be worshipped and prayed unto, and their Reliques adored.* If I do not believe this, how can I swear to it? and if

I believe it, why do you pretend it is in my choice either to practice or omit a Service conformable to my belief? If the Saints must *be invoked*, then I ought to invoke them; but if they ought not to be invoked, then I must not lie in the face of the Sun, by affirming that they ought to be invoked.

You say that I shall not be compelled to kneel before Images; But your *Profession of faith* ordains me to say in these words, *I do firmly believe that the Images of Jesus Christ, and the Mother of God, (always a Virgin) and also of all other Saints are to be had and kept, and that due honour and veneration is to be given them.* That is to say in plain english, God is not true: I swear I will do that which God forbids in his Law, and I protest that I care not for his threats: When I sign to such an Article of Faith, I say, that I have certainly lost my Wits, and that I am bereft of all sence of Piety. Although you would dispence with me for not signing this *Profession of Faith*, and that I should not *promise obedience, and swear to maintain it constantly to my lives end*; and also that I were free not to meet with those Confessors of yours, who torment peoples Consciences, and will compel

pel them to believe things contrary to Gods Word, and to Reason, illuminated with the light of Faith; yet that would not secure me: For I cannot be present at the Mass, without approving (by my presence) of that Sacrifice which therein is pretended to be made, and without saying *Amen* to the prayers therein made *through the merits of Saints, whose reliques are under the Altar*: I must of necessity (unless I will rashly hazard the loss of my life) either not go to Mass at all, or else kneel before, and adore that which the Priest hath in his hands: But if I do kneel before and adore it, nothing less then my Salvation lies at Stake. For those that give unto the Creatures that honour and glory which belongs alone to the Creator, *shall not inherit the Kingdom of God*, 1 Cor. 6. 9.

The

THE SECOND DISCOURSE

Of the Antiquity of our Religion, and the Novelty of the *Romish*.

Papist. *YOu are Upstarts, your Religion is new; it is not much above One hundred years since it began to appear in the World, but our Religion is as ancient as Antiquity it self.*

Protestant. I pray confound not Religion with those who profess it: If you speak of our persons, we will freely confess with one of *Jobs* friends, *we are but of yesterday.* I know no person of our Communion, who is One hundred years old; but if you speak of our Religion, you wrong it very much to call it new; for it is above Sixteen hundred years since it was taught by Christ himself, published by his Apostles, and sealed with

the Blood of his first Martyrs. The Blessed Virgin, and all the faithful who lived in her time, made open Profession of it. The holy Scripture (which is of greatest, and most assured Antiquity) is an infallible proof of the Antiquity of our Religion. Our Forefathers shewed themselves such small lovers of Novelty, and on the contrary so ardently zealous for the true, and pure Antiquity, That in laboring to reform the Church, and to restore to the Christian Religion, its purity and splendor, they most religiously retained whatsoever was old, and had been instituted from the beginning; and rejected all Novelties which Humane Wisdom had invented from age to age, and added to the service of God. For example: *To Baptize in the Name of the Father, Son, and Holy Ghost*, with pure Water onely, is a Ceremony very ancient: Jesus Christ himself instituted it, and the Primitive Christians did so practise it; witness St. *Philip*, who baptized the Eunuch of Queen *Candace*, with the first Water he found in his way. We retain this ancient Institution of Jesus Christ, and practice of the Apostles; but we reject the Oyl, Salt, and Spittle, and all other things which have been added to the

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true and Primitive Antiquity: So to break the Bread, and distribute the Cup in celebrating of the *Eucharist* is very ancient; It is the Institution of Jesus Christ, and practice of the Apostles; but to elevate the Sacrament, to cause it to be adored, and to deprive Christians of the use of the Cup, are Novelties. We have kept what is ancient, and rejected what is new; and so we do in all the other parts of Gods worship and service.

Pa. *But you must confess, That your Reformers have rejected many pieces of our Services and Devotions, which are very ancient.*

Protest. Although they are not ancient in respect of the Christian Religion, and its Primitive Institution, yet, I confess, they are old in respect of us; but if they were more ancient than you can say they are, I would not esteem of them the more for it. On the contrary, Error is like Vice, the older it is, the more abominable. Just as it is with a wicked man, the older he grows in his sins, and the longer he wallows in his crimes, the more execrable he is: So is it with Error and Superstition, the longer it hath borne sway, and the longer it hath

taken coming in the World, the more is it to be detested.

It is above One thousand years since *Mahomet* disgorged his blasphemies, and that his Alcoran is received by a great part of the World; but it is not the less impious, because it is a Thousand years old. It is above Five thousand years since Paganism was established, and dispersed almost into all parts of the Universe; but if it were much older, it would not be the less hellish. Satan is called *the Old Serpent*, and Jesus Christ calls him, *Lier and murderer from the beginning*: This Antiquity renders him the more abominable. An Impiety which should spring up in our days, would be old One thousand years hence, and older Ten thousand years hence; but it would not be the less Diabolical. We may justly say to you of the *Romish* Church, what *Arnobius* did to the Heathens of his time (who boasted of their own Antiquity, and upbraided the Christians with the Novelty of their Religion.) *That which you do, is old; but at the time when it began, it was new:* For how old soever falshood may be, yet it is always new in respect of truth.

To know, whether you or we have the

true

true and assured Antiquity, we must judge; neither according to appearance, nor the opinion of the vulgar: We must go back to the very source and original of things; we must carefully distinguish between what is ancient or new, in respect of ourselves, and that which is so in respect of the Christian Religion. To speak properly, we must not measure the Sacrifices and Ceremonies of the Church, by their nearness unto, or distance from the age in which we live; but by their approaches, or remoteness from the time of the Apostles, from whom they ought to have their institution. Our Lord Jesus Christ hath himself taught us this excellent method, to examine the things which men would introduce into the worship and service of God, by their beginnings. For when the Pharisees stood in the saying of the ancient Doctors of their Synagogue, he opposed to them the Commandment of God; and when they urged Divorce, they would have covered themselves with the authority of Moses himself, (who had the honor to speak with God face to face, and to converse with him forty days and forty nights.) This great Teacher and Saviour goes back to the beginning of the

World, and to the Tradition of many ages, he opposeth the Ordinance of God, and the first Institution of Marriage, immediately after the Creation of our first Parents, *From the beginning* (saith he) *it was not so, &c.* In appearance, the Pharisees Divorcement was very ancient (for it was about Fifteen hundred years, since *Moses* had permitted the *Jews* to put away their Wives, and to give them a Bill of Divorce,) but in respect of Gods Ordinance, it was very new; for it was about Four hundred years, since it had been said in Paradise, *A man shall leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.*

Let us follow, I pray, this Divine example, and examine by this rule, the devotions and services which our Forefathers have rejected. I confess, they are very ancient in respect of a man who is but Forty five or fifty years old, but very new in respect of the Christian Religion, which was taught by Christ and his Apostles above One thousand six hundred years ago, and which was foretold by the Oracles of the Prophets, many ages before.

First,

First, It is not above 100 years since it was decreed in the Council of *Trent*, That *Unwritten Traditions ought to be received with as much piety and reverence, as the holy Scriptures.* But when our Saviour was upon Earth, he never sent people to the traditions of the Elders, but to the holy Scripture; *to the Law, and to the Prophets.* St. *Paul* declares, that he taught nothing but what was foretold by *Moses* and the Prophets; and according to his example, he would have *No man presume above what is written,* 1 Cor. 4.

Secondly, It was determined in the same Council, that *the concupiscence of the regenerate,* (so they call those who are baptized) *is not sin:* But St. *Paul* calls it sin six or seven times in one Chapter, *viz. Rom.* 7. S. *John* 1 Ep. 3. tells us expressly, that *Whatsoever is contrary to the Law is sin.* And you cannot be ignorant that the Law of God saith in express terms, *Thou shalt not Covet:* What think you of it? Which is the truer Doctrine, and which the ancienter?

Thirdly, It is not much above 200 years since the Doctrine of Purgatory was received by your Church as an Article of Faith.

The Decree may be found in the Councel of *Florence*, under Pope *Engenius* the Fourth, in the year 1439. But 1400 years before, was preached the Doctrine (which we hold at this day) of the *purging away of our sins by the blood of Jesus Christ*; and of the rest and happiness of those who *die in the Lord*.

Fourthly, It is not above 232 years, since it was solemnly decreed in your Church, that people should be deprived of the use of the Cup: The Decree may be seen in the Council of *Constans*, published in the year 1415. while the three famous Popes, *Gregory* 12. *Benedict* 13. and *John* 23. Reigned all at once: But this Council bears in its forehead, the most manifest marks of its own condemnation. God suffered it to confess its crime, and acknowledg the novelty of its sacriledg; for it acknowledgeth expressly, that *Jesus Christ instituted the Sacrament under both kinds, and that the Primitive Church so practised it*; What say you to that? an Ordinanae made near 1400 years after the institution of Jesus Christ, is it new or old?

Fifthly, It is but 239 years since the Popes began to cause the Sacrament to be carried

carried before them; but that is done with less pomp, then they cause themselves to be carried. Your own Historians tell us, that *Benedict* 13. was the first who invented this Ceremony in the year 1408. So that during the space of 14 Ages, the Christian Church never saw the Sacrament carried about with the Baggage of a man, as if it were part of his Train.

Sixthly, It is not above 311 years since Pope *John* 22. instituted the procession of the Sacrament: This Pope was so found in the Faith, that he taught amongst other things, that the Souls of the faithful should not see the face of God until the day of Judgment. This is very evident, for the University of *Paris* publickly condemned his error. He instituted this Procession in the year 1336. But in the year 1264. *Urban* 4. instituted the feast of this Sacrament at the instigation of a certain Nun of *Liege* named *Eve*; who earnestly desired it, because of the rare Dreams, and famous Visions of a certain Maid called *Juliane*, who was a servant in a Lazare-House near the same Town: The report is, that she dream'd she saw a breach in the Moon, and that it was revealed to her, that the Moon represented

sented the present state of the Church; and that the breach of this Moon signified, that there was a Ceremony wanting in the Church, *viz.* The Feast of the Sacrament. Could you have imagined, that so solemn a Festival, and so pompious a Ceremony, should be founded on such visions? think not that I am in jest, or that I invent any thing, you may read it your self in the Third Tome of your *Ecclesiastical Annals*. I pray consider, that the Christian Church subsisted One thousand two hundred sixty four years without this Feast, and One thousand three hundred thirty six years without this Procession; which is the most solemn, and most pompous Ceremony of all those which your Church practiseth.

Seventhly, It is but Three hundred forty seven years ago, that Jubiles were invented by *Boniface* the Eighth, (that good and religious Pope, and so affectionate to *France*) he celebrated the first Jubile in the year One thousand three hundred, and ordained, That it should be celebrated every hundred year. And this he did in imitation of the Secular Games of the ancient Heathens; but other Popes desiring to participate, both of the honor and profit of Jubiles, made them

more

more frequent. *Clement* the Sixth, ordained, That one should be celebrated every Fiftieth year, *Because* (saith he) *of the Jews Jubile*, (having not observed that the Jewish Jubile was celebrated every Forty nineth year.) By vertue of this Decree, a Jubile was celebrated in the year One thousand three hundred and fifty. In the year One thousand four hundred and seventy, *Urban* the Sixth required and ordained by an Express Bull, that a Jubile should be solemnized every Three and thirtieth year, *Because* (saith he) *of the Thirty three years of our Saviours life.* But this Decree and Ordinance of the Pope, was without effect; because a little while after, Pope *Paul* the Second decreed, That a Jubile should be celebrated every Five and twentieth year. This was confirmed by Pope *Sixtus* the Fourth, and began to be practised in the year One thousand four hundred seventy five. But without staying for these ordinary and appointed Jubiles, our Modern Popes celebrate them when they please; and for fear of failing, it is most commonly done assoon as they are possessed of the Papal Dignity: It is, as it were, the mark of their new greatness. Be you judge your self, and take

take the pains to calculate, how long the Christian Church continued without any of these Novelties.

Eighthly, It is but Four hundred thirty two years, since it was declared by your Pope *Innocent* the Third, *That the Bread of the Eucharist is transubstantiated into the Body, and the Wine into the Blood of Christ*: It was in the Council of *Lateran*, in the year One thousand two hundred and fifteen; the precedent ages had never heard of this strange word *Transubstantiation*: And as for the thing, it was permitted, either to believe it, or not; witness the Book of one *Bertram* a Priest, composed by the command of King *Charles* the Bald, for it directly opposeth Transubstantiation. But this famous Council (or rather the Pope, who was President there) hath made it an Article of the *Roman* Faith.

Ninethly, It is Four hundred twenty seven years, (*viz.* in the year One thousand two hundred and twenty) since it was ordained by Pope *Honorius* the Third. *That in the celebration of the Mass, when the Host was lifted up, the people should reverently bow themselves; and that they should do the same, when the Priest carries it to a*

sick

sick person. And (as Superstition always encreaseth) about Four hundred and twenty years since, *Gregory* the Nineth (*Honorius* his Successor) decreed, *That at the Confection of the Body and Blood of Christ, and also at the Elevation of the Host, a little Bell should be rung; to the end, that all who should hear the sound of it, should fall on their knees, and with lifted up hands, should adore the Host.* But in all the New Testament there is nothing of these Papal Decrees to be found; so that if it be Four hundred years, or some what more, since people have kneeled before the Sacrament, and adored it. Our practice is above Sixteen hundred years old: For when Jesus Christ communicated with his Apostles, they did not fall on their knees before the Sacrament, and adore it.

Tenthly, It is but Five hundred eighty eight years, since it was declared by your Church, *That the Body of Christ is sensibly felt and broken by the hands of the Priest, and bruised by the teeth of believers, not onely Sacramentally, but Really also.* This was in the Council of *Lateran*, under *Nicholas* the Second, in the year One thousand fifty nine; before which time, this Mystery was not so grossly spoken of, at leastwise, never

never any Council had spoken in like manner; But that which we Preach (of our Spiritual Communion with Jesus Christ, and of the manner of eating his Flesh, and drinking his Blood; by believing in his Death and Passion, and by imprinting on our Souls, That he died, and was crucified for us) Jesus Christ preached it himself. Read without Passion, the Sixth of St. *John*, and you will see that the Spiritual eating by Faith, is there onely spoken of, which can be applied to be a believer onely, it being necessary to Salvation, and infallibly gives Life eternal. But if you doubt of the truth of what I say, or if your prejudice makes you believe, that another manner of eating the Flesh, and drinking the Blood of Christ is spoken of in this Chapter: Read the One hundred and thirtieth Epistle of your Pope *Pius* the Second, and he will teach you the contrary; for he interprets this Chapter in the very same manner as we do.

Eleventhly, It is but Five hundred seventy one years since, it was solemnly decreed, *That the Roman Church never erred, nor ever shall erre: That no Book should be held Cannonical, without the Popes authority:*

That

That he cannot be judged by any: That he can absolve Subjects from an Oath of Allegiance: That he can depose Emperors; and that it is he onely, whose feet all Princes ought to kiss. These Articles, and many others as prodigious, were agreed on in the Council of *Rome*, under *Gregory* the Seventh, in the year One thousand seventy six, as you may see in the *Annals* of your Cardinal *Baronius*, in the year One thousand seventy six. Before that time, the Church of *Rome* made people believe this; but she had not till then formed into a Law, this proud opinion, *That she cannot erre*, which is the greatest and most pernicious of all Errors. But the Prophecy must be fulfilled, *I sit as Queen, and shall never see sorrow.* I confess also, that before this Council, the Popes lifted up their Horns, and did take Kings and Emperors by the Throat; but this exorbitant Power, and this tyrannical Usurpation, was not formed into an Article of Faith; and the accomplishment of what was foretold by St. *Paul*, in 2 *Thes.* 2. did not till then appear so plainly. *The mystery of iniquity* was not yet come to the full.

Twelfthly, The Cannonization of Saints practised at *Rome*, according to the model

of

of the *Apotheoses* of the ancient Heathens, began at soonest, but in the year of our Lord Eight hundred. The Jesuite *Cottan* confesseth it expressly in his (pretendedly) *Catholick Institution, Lib.* 1. *cap.* 18. So that if this Ceremony be ancient in respect of us, yet it is new in respect of the Christian Religion, which was Eight hundred years without it.

Thirteenthly, It is Eight hundred sixty years, since it was decreed in your Church, That it is necessary to have Images in Churches; and that they must not onely be *honored*, but *adored* also. This you may see at large in the Second Council of *Nice*, in the year Seven hundred eighty seven, under Pope *Adrian* the First. But Councils much more ancient, and (without comparison) much more venerable, banished from the Christian Religion the service of Images, and solemnly decreed, That there should be no Pictures in Churches; and that, what was served and adored, should not be painted on Walls. See the Thirty six *Cannon* of the Council of *Granada*. The Primitive Christians so abhorred Images, that they would not suffer any use at all to be made of them; nor did they admit

Painters

Painters or Ingravers into their communion, unless they promised to leave their Trades: And (that which is much more ancient, and of greater Authority than all Fathers, Councils and Customs) Jesus Christ taught above 1600 years since; with his own mouth, That *God is a Spirit, and they that worship him, must worship him in spirit, and in truth.* And it is above 3000 years since God wrote, and ingraved it with his own Finger, *Thou shalt not make any graven Image, nor the likeness of any thing that is in Heaven, in the Earth, or under the Earth: thou shalt not bow down to them, nor serve them.*

Fourteenthly, You think that your most solemn service which you call the *Mass* is very ancient; pretending that the word *Mass* is found in the writings of some of the Ancients: and the poor people of your communion are made believe, that this service was instituted by Jesus Christ, and that the Apostles celebrated it, as your Priests do now adays. But they are very much abused: for your own Doctors are forced to confess, that when the Apostles consecrated the Eucharist, they *only* said the *Pater Noster*. Mark the word *Only*,

Sacrament: For it is in the History of *Platina*, (the Secretary of the Popes) and in the life of *Sixtus* the First, and of *Gregory* the First, and in the Epistles of your Pope *Gregory* the First (whom you call *Gregory the Great*; but I know not why, unless it be for his rare Dialogues.) How could Jesus Christ and his Apostles compose the Mass? and how could it be celebrated in their time, seeing your own Historians tells us, that your Popes have each of them added a piece to it, until *Gregory* the First, who (as the report goes) added the last piece: And therefore the Liturgy which is sung in your Church, is called the Gregorian Liturgy, because of this Pope *Gregory*, who lived 600 years after Christ: And yet you must observe, that this Liturgy of *Gregory*, was not presently received by the Gallican Church: for about the end of the eighth Century, under Pope *Adrian* the First, the Liturgy of St. *Ambrose* was still in request, and was more used then that of *Gregory*, which in the end prevailed, but not without fraud and violence, and forging of ridiculous Miracles. Your Bishop of *Meaux* teacheth us all this rare Mystery in his *Rational of Divine Offices*, in the Book 5. Chap.

Chap. 2. Sect. 5. *Spain* received it yet later; for until the time of *Gregory* the Seventh, and *Urban* the Second, about the end of the eleventh Century, the Liturgy of the Mozarabes was celebrated there. The means used to cause the Gregorian Liturgy to be received there, seems to have been invented to beget horror and detestation in people: For there was a solemn Duel fought in the presence of King *Alphonsus* the Sixth, and of all his Courtiers; one Knight fought for the Liturgy of the Mozarabes, and the other for the Liturgy of *Gregory*: He that fought for the Liturgy of the Mozarabes, having got the Victory, both these Liturgies were cast into a great Fire; and ('tis said) that the Roman Liturgy was presently burnt to Ashes, but the Spanish Liturgy was not at all hurt. But notwithstanding this pretended Miracle, King *Alphonsus* to please the Pope, (*not regarding the prayers and tears of his people*) used force and violence to cause the Roman Liturgy to be received throughout all his Kingdom. You may read this more at large in the Histories of *Spain*, especially in that of *Roderigo Ximenes*, Archbishop of *Toledo*, *Lib. 6. cap. 16.* I had not been so large in this discourse,

had it not been to shew you that your opinions and services are not so ancient as you think them; but if they were ancienter then they are, I would not esteem them the more; nor receive them the rather; for Jesus Christ and his Apostles are the onely Antiquity which I adore, and to which alone I subject my Faith and Religion.

Pa. *You have passed over some things which are ancienter then many of those you have mentioned; As the invocation of Saints, which began with the fourth Century.*

Protest. It is true that at that time in Publick declamations, (especialy in those of the Greek Fathers who were great Orators) Apostrophes began to be made to Saints and Martyrs; and (as the way to error and abuses is very slippery) afterward people did pray unto, and invoke them; But in the second and third Age, no such thing was practised: The writings of the most ancient, and most famous Fathers, furnish us with express passages against the Invocation of Saints; never any general Council ordained it: It was introduced by little and little, by the blind devotion of some particular persons; but if it were o-

therwise,

therwise, and that the Fathers of the second and third Age had prayed to Saints, as some in the following Ages have done; and if all Councils, both particular and general, had recommended it; yet would it be enough for us to say, *From the beginning it was not so.* In the time of *Enoch*, Grand-child of *Adam*, *Men began to call on the Name of God:* We have the History of Gods people for more than 4000 years, but we read not, that during all that time, the faithful ever prayed unto any of the Patriarchs, Prophets, Apostles, or Martyrs, either in Publick, or private: They all called upon one onely God, in the Name, and through the infinite Merits of Christ Jesus: What think you, 4000 years and more, without any interruption, is it not a great and venerable Antiquity?

Pa. *Praying for the Dead is yet more ancient then the Invocation of Saints.*

Protest. I confess it is the most ancient of all the abuses of your Church; and that from the beginning of the third Age, some footsteps of praying for the dead may be seen: But the Prayers of those Ancients are nothing like to yours: They held for the most part, that no Soul should enjoy

the Blessed Vision of God, until the day of Judgment; and therefore they prayed to God, not onely for ordinary believers, but also for eminent Saints, for the Apostles, Martyrs, and the holy Virgin; but you pray not for these: On the contrary, you address your prayers to them, and intreat them to pray unto God for you. Thanks be to God, you have rejected as well as we, this ancient Error, concerning the estate of the Souls of the Blessed. Wherefore then, having rejected the Foundation, do you retain the Superstructure?

Pa. *However (be the reason what it will) they prayed for the dead.*

Protest. Well; but I tell you once again, that *From the beginning it was not so.* Read all the Gospel, from end to end, and you shall not finde, that Jesus Christ, or his Apostles, ever commanded to pray for the dead; or that they ever prayed for any person deceased. Peruse all the Writings of *Moses* and the Prophets, and you shall not finde, either any command or example of praying for the dead.

Pa. *Is there not express mention made of a Prayer for the Dead, 2 Mac.* 12?

Protest. I may well say, that you are very destitute

destitute of Proofs, seeing you have recourse to so poor Authority; for the Book which you cite is not Canonical, (that is, It is not of the number of those, which are the rule of our Faith.) And the *Jews* (whom St. *Paul* calls *The Keepers of the Oracles of God*) never owned them for Canonical; and not onely the Church of *Israel*, but also the Primitive Christian Church, never put them in the Canon of the Bible; as it is expressed in the Council of *Laodicea*, held about Three hundred sixty four years after Christ. The most part of the Greek and Latin Fathers, do not reckon them amongst the Canonical Books, when they take the word *Canonical* (not in its general signification, for those which were publickly read, because they contain many Precepts and Examples of Piety, but) in a stricter signification; for such Books as have a Divine Authority, and are the Rule of Faith: I could also name you a great many of your most famous Doctors, Bishops, Archbishops, and Cardinals, who never owned any more then we this Book for Canonical: But it will be enough for me to tell you, that it is the opinion of your Pope, *Gregory* the First, who saith expressly, *That they are not Ca-*

nonical Books; yet, that they were published for the edification of the Church: You may read this in his *Morals*, *Lib.* 19. *cap.* 23. according to the Edition of *Nivelle*, 1571. There be some of your Church, that hold the Second Book of *Maccabees*, not onely *Apocryphal*, but very *Apocryphal*. But if no body had said so, yet the thing it self speaks; for is it imaginable, that the Abridgment of a Prophane Book, can be a Canonical Book? But the Second Book of *Maccabees* is an Abridgment of the Five Books of *Jason*, the *Cyrenian*, as the Author of that Book doth himself expressly acknowledge in the second Chapter.

Pa. *However he is an Historian.*

Protest. But he is a very faulty Historian, and one, who with his rare Histories, mingles ridiculous fables and lies; also he sometimes contradicts the Author of the First Book, as he doth in the Narrative of *Antiochus* the famous. Were it not, that I fear to be too tedious, I could make many more observations on it.

Pa. *Do you deny that Judas Maccabeus prayed for the Dead?*

Protest. I may well deny it, seeing your Historian himself doth not say so; and that

you

you may not think I invent any thing, I pray take the pains to read, or suffer me to read the whole passage; it is thus, word for word in your *Louvain* Bible. *And the next day, Judas came with his company, to take away the bodies of the slain, and to put them with their kinsmen, in their fathers graves; but they found under the coats of them that were slain, things offered to the Idols of the Jamnites, which by the Law are forbidden the Jews: Wherefore it was manifest to all, that for this cause they had been slain. So they all praised the just judgment of God, who had revealed things that were hid; and betook themselves to prayer, and besought him, that the sin which had been committed, might be forgotten. And Judas, a very valiant man, exhorted them to keep themselves from sin, considering what had been done for the sins of those who were slain: And after he had made a gathering, he sent unto Jerusalem Twelve thousand Drachmes of Silver, to offer Sacrifice for the sin, thinking rightly and religiously of the Resurrection: For if he had not hoped, that those who were slain, should rise again, it might seem superfluous and vain to pray for the dead* Distinguish, I pray, between the action of *Judas Maccabeus*,

cubus, and the evil interpretation which your Historians makes of it.

The action of this generous Warrier, is good and holy, having nothing in it, but what is praise worthy; causing the bodies of his men, who died in the battel, to be taken away, that they might be buried; there was found under their garments, things which had been offered and consecrated to Idols: Whereupon he was seised with a just and holy fear, least this sin might be imputed to the rest of his Army, and that it might be with him, as it was of old with *Joshua*, whose Army fled shamefully before their enemies, because of the Sacriledge which had been committed by *Achan*. In such a case, the very Heathens would have purified their Army, and have endeavored to appease their False-gods, by Oblations and Sacrifices. *Judas Maccabeus*, according to his zeal and piety, adores the just judgment of God, and then betakes himself to prayer; he prays God to *forget the sin* which had been committed by those who were dead, and not to impute it to the living: And he contents not himself with prayer, he sends an Offering to *Jerusalem*, and causes Sacrifices to be made there; but

that

that he made any prayer for the dead, the Historian makes no mention at all: It is true, that (not comprehending the aim and intention of the prayers and offering of *Judas Maccabeus*) he makes a construction of them suitable to his own imaginations, God onely knows the hearts and thoughts of men. But this man, as if he had searched the heart, and read the thoughts of *Judas Maccabeus*, saith, *That he sent Twelve thousand Drachmes of Silver to Jerusalem, to offer sacrifice for the sin, thinking justly and religiously of the Resurrection.* And he adds, *For if he had not hoped, that those who had been slain, should rise again, it had been superfluous and vain to pray for the dead.* Who told him, that this was the thought of *Judas?* Why doth he believe, that he prayed, and offered sacrifice to God for the dead, and not for the living, seeing that in all the Law, God never ordained any sort of sacrifices for the dead?

Pa. *However, this person who is of great Antiquity, believed that the dead might be prayed for.*

Protest. It is true; but those prayers (such as he there conceives them to be) do not at all plead for yours; and that for two reasons,

reasons chiefly. First, Because they who were (as he dreams) prayed for, died in a *mortal sin*; for they had contrary to the express command of God, under their garments, things offered to Idols. Now according to the rules of your Religion, you ought not to pray for those who die in a mortal sin; for you believe they go to Hell, from whence there is no Redemption. Secondly, You pray unto God for the souls of the dead, that he would be pleased to ease them of the pains, which they suffer in your pretended Purgatory: But your Historian would have us pray unto God for the bodies of the dead, *having an eye to the Resurrection*, That God would be pleased one day to raise them again in glory, which is the most innocent prayer that can be made for the dead.

Pa. *Why then do you not pray for the dead in the manner that this Historian doth*, With reference to the Resurrection?

Protest. Because neither this Historian, nor any man breathing, is the rule of my Faith, nor the patern and model of my Religion. It would be a very lamentable thing, to be oblieged to follow all the opinions of a man, so little skilled in the

Mysteries

Myſteries of Piety. We muſt then extol as an act of heroick vertue, the fury of thoſe who kill themſelves with their own hands; and we muſt place them in the rank of Saints and Martyrs.

Pa. *How prove you that?*

Proteſt. I prove it by the Fourteenth Chapter of the ſame Book, where this Author praiſeth as an act of vertue and generoſity, the furious action of a certain Jew named *Razias*, who for fear of falling into his enemies hands, wounded himſelf with a ſword, and then caſt himſelf down from the top of a Wall, and at laſt with his own hands ript himſelf open, and tearing out his bowels, threw them at thoſe who ſtood about him, *Chuſing rather* (ſaith he) *to die bravely, then to be in ſubjection to ſinners, and to be unworthily injured, contrary to his honor.* If this be approved of, Chriſtianity is deſtroyed: We muſt then blame the mildneſs and patience of the Martyrs, who (after the example of Jeſus Chriſt their Head) ſuffered themſelves to be taken by their enemies, to be bound and fettered by the Executioner. They did very ill, to ſuffer themſelves to be led away *like ſheep to the ſlaughter*, and to be dragged to puniſhment

ment as Criminals; We must by this rule, prefer *Sauls*, *Achitophels*, *Catos*, *Brutus's*, and such like, (who killed themselves with their own hands, for fear of being exposed to the mercy of their Enemies) before those blessed Martyrs; wherefore I pray alledg no more the Book of *Maccabes*.

Pa. *I see then 'twill not be to much purpose, to alledg Antiquity to you.*

Protest. To no purpose at all; unless you shew me, that that Antiquity is approved of by *the Ancient of days*, speaking by his servants, the Prophets and Apostles: And (that I may discover to you, once for all, the very bottom of my Heart) I do declare to you, that although you could prove that such a Ceremony or Service hath been used, or such an opinion received ever since the times of the Prophets or Apostles; yet I would no more esteem of such things, then if they had been invented in our days; unless they be commanded and approved of by those *holy men of God*, and that you make this appear by the Writings which they have left us.

Pa. *That's a strange Proposition.*

Protest. Let it be as strange as you please; but it is very reasonable, and very

well

well grounded: And to make that appear, we read in the Second Book of Kings, that by the command of King *Ahaz*, *Urias* caused an Altar to be made, like to that of *Damas*, and put it in the Temple of *Solomon*, and offered Sacrifices on it: In appearance, nothing can be more authentick, whether you consider either him who imposed the command, or him who executed it; or the place, or time in which it was done. He who commands it, is a King of Gods people; he who executes it, is an High Priest, successor of *Aaron*, by an uninterrupted succession of about 760 years: The place where this Altar is erected, is the magnificent Temple of *Solomon*; and as for the time when this was done, it is 2370 years since, or more. Here is a great Antiquity; yet notwithstanding, it would be horrible impiety by this example to erect Altars, after the manner of the Heathens. Come we to the New Testament, ever since St. *Pauls* time, the *Mistery of iniquity* hath been working. Think you, that it is the less impious for that? Amongst those very persons who professed Christianity, there were false Teachers, who denied *the resurrection of the dead*; and others, who *being rash-*

ly

ly puffed up with carnal sense, and intruding into things which they had not seen, would under the pretence of *humility*, bring into the Church, *the Service of Angels*: The Antiquity of this Error, and of this false Service, does it make them commendable? I think the contrary; and that by how much the older an evil thing is, by so much the more evil it is.

Pa. Luther, Zuinglius, Oecolampadius, Calvin, &c. *have formed your Religion according to their own phansy.*

Protest. This is a childish objection, and deserves pitty; the desperate condition of your cause, makes you speak at this rate; for considering what I have already said, with what conscience can you use such language?

Pa. *But is it not true, that these men were the first who Preached your Religion.*

Protest. No it is not true: For when those blessed Servants of God, *Zuinglius* and *Oecolampadius*, preached in *Switzerland* the Christian Religion, in its purity and simplicity; they preached nothing, but what Jesus Christ and his Apostles had taught near One thousand Five hundred years before.

Pa.

Pa. *At leaſt wiſe, theſe were the firſt, who did ſet up their ſtandard againſt the Pope, and rejected the Doctrine of the Romiſh Church, and renounced her Communion.*

Proteſt. Neither is that true; for before *Luther* and *Zuinglius*, many renowned perſons in *Germany*, *France*, *England*, and divers other parts of Europe, publickly wrote, and preached againſt the moſt part of thoſe errors and abuſes which we now condemn. In the year 1479. at the inſtigation of the Monks, the Arch-Biſhop of *Mayence*, aſſembled the Doctors of the Univerſity of *Heidilberg* and *Cologne*; In this ſolemn Aſſembly (in which were Preſidents, the *Inquiſitors for* (pretended) *Hereſies*) was proſecuted a moſt famous Divine, and Preacher of *Wormes*, named *John of Veſalia*;

1. He was condemned (amongſt other things) for ſaying, that *God from all Eternity, hath written all his Elect in his Book of Life; That their names ſhall never be blotted out of it; and that not one of thoſe, whoſe names are not therein written, ſhall have Eternal Life. That all thoſe elect perſons, (who are known to God alone) compoſe the Church, againſt which, the Gates of Hell ſhall never prevail: And that the holy*

Scripture is the onely Rule of Faith. Particularly, He was condemned for saying, *That when Jesus Christ ascended into Heaven, He left no Vicar on Earth, but that he promised to be himself with his Church to the end of the world.* Also for approving of the Marriage of Priests, and of communicating under both kinds: Also for crying down the Fasts of the Romish Church, their Indulgences, Pilgrimages, consecration and benediction of Altars, Chalices, Wax Candles, holy Water, *&c.* For these and the like Doctrines, *John* of *Vesalia* was condemned for an Heretick, and his Books burnt; which made him say to this Venerable Assembly, That *according to these proceedings, if Jesus Christ himself were upon Earth, they would condemn him for an Heretick.* I know well enough, that (according to the custom of those times) some extravagant and railing speeches was laid to his charge; as that he said, that Jesus Christ never commanded a Fast, or a distinction of Meats; and that *if* St. *Peter did institute any, it was that he might sell his Fish the better.* But he who writes the History of this good man, freely confesseth the animosity of the Monks against him; and calls God to witness, (who knows

knows all things) that the whole proceeding did very much diſpleaſe ſome of the *moſt learned and ſincere* Divines; who thought ſo great a Perſonage had been too raſhly proceeded againſt; and that they were not afraid to affirm, that many of his Articles (yea, the major part of them) might be made good. Theſe things may be ſeen more at large in a Book Entituled, *Faſciculus rerum expetendarum & fugiendarum.*

2. Above One hundred years before *Luther* preached and wrote, *John Hus* had the courage to maintain the truth of the Goſpel in a full Councel at *Conſtance*, againſt many abuſes and ſuperſtitions of the Romiſh Church. If you will believe the Acts of this Council in the fifteenth Seſſion; this holy man of God was condemned, not onely for declaiming againſt the Pomp and exceſs of the Romiſh Clergy, and for maintaining, that people ought to communicate under both kinds: but alſo for ſaying, that *the Indulgences of the Pope and Biſhops are nothing worth, unleſs God pardon*; and for ſaying and preaching, that *the opinion of the Church of Rome, concerning Chriſt's Body, is not true*; *and that after the conſecration,*

the Material Bread, or the Substance of Bread remains in the Sacrament, as before. For these, and the like Doctrines (which many Witnesses affirm, they heard him utter) he was burnt alive (contrary to the Publick Faith) calling on the name of the Lord Jesus in the midst of the flames. This hapned in the year One thousand four hundred and fifteen.

3. And in the year One thousand four hundred and sixteen, in the same place, and for the same quarrel, *Jerome* of *Prague* suffered the same torments: One of your party, named *Poggius Florentinus*, who was present at the suffering of this glorious Martyr, speaks of it in very magnificent terms; he protests, that he heard him sing praises to God in the midst of the fire; and extols his incomparable constancy to the very Heavens.

4. In the Thirteenth *Century*, God raised up in *England* a famous Doctor, named *John Wickcliff*, who painted the Pope in his right colours, and publickly Preached what we now believe. He maintained, That it is not lawful for any one to add to the Christian Religion, as it is taught us in the holy Scripture: He rejected Transubstantiation,

tion, the Pretended Sacrifice of the Mass, the Invocation of Saints, the Worshipping of Reliques, and such like: He took away from Baptism, the Salt, the Cream, the Spittle, and the vain Ceremonies invented by men, teaching (by Christs example) the Baptism with Water onely: He established the Communion under both kindes: He owned no Ecclesiastical charge, but that of Priests (or Pastors) and that of Deacons, and condemned all the Orders of the Monks, as superstitious and hurtful to true Religion. In the Fifteenth *Session* of the Council of *Constance*, amongst the Articles which were pretended to be coyned and formed by *Wickeliff*, and *John Hus* his Disciple, you shall finde these the foremost. *That as Jesus Christ is both God and Man, so the Consecrated Host, is both the Body of Christ (at least in Figure) and Real Bread in its Nature; or (which is all one) it is true Bread naturally, and the Body of Jesus Christ Figuratively: That as John the Baptist was Elias Figuratively, not Personally, so the Bread on the Altar is Figuratively the Body of Christ; and without ambiguity this speech,* This is my Body, *is Figurative as well as that,* John is Elias. *The fruit of that mad*

and senseless opinion, whereby are feigned accidents without a subject, would be to blaspheme God, offend the Saints, and mock the Church. Those who hold, that the Children of Believers, dying without Baptism, are not saved, are presumptuous fools.

5. In the Twelfth *Century*, you will finde many Martyrs, and faithful Witnesses to that truth which we profess; As one *Peter Valdo* of *Lions*, who inflamed with Zeal and Charity, gave all his estate to the poor, caused the Scripture to be translated into the Vulgar Tongue; and by his Preaching, and example, wonderfully advanced the Kingdom of Christ.

6. Also one *Arnold* of *Bress*, was burnt alive at *Rome*, and his Ashes thrown into the River *Tiber*.

7. Also one *Peter* of *Brais*, who was burnt at St. *Giles*.

8. Also one *Henry* of *Thoulouse* his Disciple, whom the Bishop of *Hosty* (the Popes Legate) imprisoned, and without doubt, made a way secretly to stop the cry of this blessed Martyr.

9, 10. In the Eleventh *Century*, *Berengarius*, Archdeacon of *Angers*, seconding the Piety and sound Doctrine of his Bishop, named

named *Bruno*, taught the Doctrine of the *Eucharist*, with the same clearness and simplicity, as the Ministers of our Church do; and openly oppugned he gross and carnal opinion of the Church of *Rome*, maintaining, That after the Consecration, the Bread remains Bread in its Substance, but that it is the Body of Christ, in Figure and Commemoration: In which point, he was followed by many famous persons, yea, by some of those who were of the first Council which condemned him by the plurality of voices; or rather gave way to the violence and tyrannical power of the Pope, who was President of it.

Moreover, after *Berengarius* had been at *Rome*, and to save his life, had been constrained to sign that horrid Decree abovementioned, he was not contented to Preach publickly his holy doctrine, but declaimed aloud against the abuses of *Rome*, and tyranny of the Pope. And although he suffered great persecution, and that he complied sometimes, when he was in his enemies hands; yet assoon as he was at liberty, he spake with open mouth against falshood and superstition, and died happily in the Faith of the Lord Jesus.

Think not, that I have named a man of no esteem: He was famous throughout all *Europe*, and made there many Disciples; your own Historians (yea, the very Secretaries of your Popes) describe him to be a man of a holy and exemplary life; and *Hildebert*, Bishop of *Mans*, hath composed for him, the most glorious Epitaph that can be: He saith, *That Berengarius is dead, but shall never die; that the World admires him, and will ever admire him; that he kept the beaten Road of the true Faith; that he dying, the estate of the Church, the hope and glory of the Clergy fell; that the Wisdom of God had filled his sacred heart and mouth; that he preferred Vertue before Riches, and Truth before Falshood; that he was a holy person from his infancy; that he exceeded his own fame, as much as it exceeded that of the whole World; that Envy her self, which had before defamed him, laments him; and that she had never so much defamed and hated him, as now she praises and loves him.* After these, and the like praises, he ends with these words, *I wish, after death, I may live and rest with him; neither do I desire, that my condition may be better then his.* God who would have his Heaven-

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ly Truth, take deep rooting in the Earth, prolonged the days of this holy Man, and did him the favor to teach him for the space of Fifty two years, notwithstanding the opposition of Satan, and the World. After which, he died peaceably in the Lord, in the year of Grace, One thousand eighty eight. But before his death. *He filled almost the whole World with his doctrine.* Many embraced it with Zeal, and some sealed it with their Blood.

11. Amongst others, one *Basilius*, a Greek Monk, suffered Martyrdom, and was burnt at *Constantinople*, in the year One thousand eighty seven.

I shall go no higher then the Eleventh *Century*; not because I cannot finde many famous Witnesses to the Purity of the Gospel, but because, until One thousand years after Christ, Papal tyranny was not come to its height, and the grossest, most pernitious, and insupportable Errors, were not reduced into Laws, and Anathemaes were not thundered out against those who did not believe them.

I must not pass over in silence, That even amongst those who remained in the Communion of your Church, many before

Luther

Luther and *Calvin*, made very bitter complaints of her corrupt estate, and cryed out aloud against the filthy traffick of *Rome*, and her tyranny, and many of her Errors; as one *Peter* of *Blois*, Archbishop of *Roüen*, who flourished in the Twelfth *Century*; one *William*, Bishop of *Paris*, who taught in the Thirteenth *Century*; one *Alvares Pelagius* (or *Pelagius Alvares*) Bishop of *Sylva*, who made his Lamentations in the Fourteenth *Century*; and one *Nicholas* of *Clemanges*, a Doctor of *Paris*, and Archdeacon of *Bajeux*, who wrote many excellent Treatises at the beginning of the Fifteenth *Century*, and particularly one entituled, *Of the corrupt estate of the Church.*

Above all, is notable, a famous Doctor, named *Wessellus*, or *Weselus alias Basilius* of *Groningue*, who for his rare skill in the Latine, Greek, and Hebrew Tongues, and in all sorts of Sciences, both Divine and Humane, was called in his time, *The Light of the World.* The greatest part of the Fifteenth *Century* was enlightned with his clear light: For according to some Historians, he was born in the year One thousand four hundred, and died in One thousand four hundred

dred eighty nine, or One thouſand four hundred ninety. This learned and ſincere Man hath written of Praying unto God through Jeſus Chriſt; of his Eternal Providence, and of the truſt we ſhould put in him, as clearly and plainly, as a Miniſter of the Goſpel can do: He hath written againſt the Pretended Merit of Works, againſt the Purgatory of the *Romiſh* Church, and above all, againſt the Indulgences of the Pope, with ſuch freedom, That his works falling into *Luthers* hands, when he had begun to Preach againſt *Rome*, he was raviſhed with admiration of them, and cryes out;

That it was with him, as with the Prophet Elias; who during the Idolatry of the Ten Tribes, and the Perſecution of Ahab and Jezzabel, thought, that he was left alone, and deſired to be taken out of the World; not knowing, that God had reſerved Seven thouſand men, and that Obadiah had hid One hundred Prophets in Caves: If one may compare great things with ſmall (ſaith he) *that ſeems to be the deſcription of this age; for being, I know not, by what providence of God, ſnatcht into the Publick, I have oppugned in ſuch ſort, thoſe Monſters of Indulgences and Papal Laws, that I thought my*

ſelf

self alone. However, I have always been courageous enough, in so much, That many times I have been accused of too much sharpness, and too little modesty, because of the great Zeal, with which I was inflamed, nevertheless, I always desired to be taken from among my Baalites; and that being civilly dead, I might live alone in some corner, terly dispairing of being able to imprint any thing on these Brazen foreheads, and Iron heads of Impiety. But behold, I am told, That God hath reserved to himself, some remnants; and that there are in these times also, some Prophets kept in Caves: And I have not onely been told of this, but have seen it with joy, Wesselus (called also Basilius of Groningne) is brought to light, a person of an admirable understanding, and of a rare and great wit; and one who makes appear, that he hath been really taught of God, such a one as Isaiah propheſied Christians should be: And you may see, that he hath taken nothing from men, any more then I; if I had seen his works sooner, my enemies might have thought, that Luther had taken all from Wesselus; so exactly doth the judgment, both of the one, and of the other of them agree. For my part, this increaseth my joy,

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and my strength; and I do not at all doubt, but that I have taught right things, seeing he agrees with me in all things, by a constant consent, and almost in the very same words, although he wrote at another time in another climate, and for different reasons. I could here mention many who followed this *Light of the World*, namely, *James* of *Paradise*, his Contemporary: But what I have said, will suffice, to let you see, That God (*who never left himself without Witness in well-doing*) hath never left himself without Witnesses, to publish and defend his truth.

Pa. *But these are private persons, who had no followers, nor formed any Church apart; they are not such as Luther, Zuinglius, and Calvin, who having set up their Standard against Rome, were followed by several People, Nations, and Languages; and their doctrine (if we will believe our Cardinal Bellarmine in his Preface, on the* Controversies of Faith) *in a very short time was heard of in the East, West, North, and South; and with an incredible swiftness, gained divers great Provinces, and many flourishing Kingdoms; and without mentioning an infinite number of persons of both Sexes, and of all ages and conditions; who for embracing these Novelties,*

Novelties, have suffered death in divers parts of Europe.

Protest. Notwithstanding the cruel death of *John Hus*, who (no reckoning being made of the Emperors Letters of safe conduct) was burnt at *Constance* (as we have already told you,) great multitudes in *Bohemia*, and the adjacent Provinces, followed the doctrine of this blessed Martyr; and therefore were called *Hussets*. I know well enough, that those poor people were betrayed by their Deputies at the Council of *Basil*, and that some of them were so cowardly, as to return to the Church of *Rome*, upon condition of communicating under both kindes. These were they who were called *Calixtins*, because contenting themselves with the restoration of the use of the *Cup*, they submitted to the Popes yoke in other things: But all the rest of them (who were very numerous) remained constant out of the *Romish* Communion; and God still increased their light and knowledge, until the great and general Reformation, which happened in the time of our Grand-fathers: Among other names, they were called *The Brethren of Bohemia*, because of their holy and brotherly Union; and *Taborites*, because

cause of the City of *Tabor*, which they built, and fortified under *John Zischa*, General of their Armies.

Doctor *Wickcliff* reaped a glorious Harvest of his Labors, and saw himself magnificiently followed: For the Chancellor of *England*, the Major of *London*, the greatest Lords and Persons of the best quality in the Kingdom; yea, the King himself, and his Son, embraced his Doctrine, as your *Thomas Valdenses* confesseth, who was one of *Wickcliffs* greatest enemies. See this in *Nicholas Vigner*, in the Third Part of his *Historical Library*, about the year of our Lord, One thousand three hundred seventy one.

If you yet desire any thing more authentick, and to see even in this Kingdom, the wonders of Gods Providence, about Five hundred years ago, many Millions of People separated themselves from the Pope and Church of *Rome*. These are they, who in derision, were called *Valdenses*, from *Valdo*, one of their chief teachers, of whom we have already spoken: And *Albigenses*, because the County of *Albi* was one of the first Reformed Counties; as now adays we are scoffingly called *Calvinists*, from *Calvin*,

Calvin, who was one of our most famous Pastors: And as if we should be called *Genevenses*, because *Geneva* is one of those Towns which hath received the Gospel with most zeal and constancy; and in which, it hath pleased God to place his *Golden Candlestick*, as in some eminent place, to give light to several parts of the World.

Pa. *Who told you, that these Valdenses and Albigenses were so numerous.*

Protest. Your own *Annals*; for (besides what they tell us of) the Eleventh *Century*, and the beginning of the Twelfth (by informing us of the condition of the poor *Albigenses*, about the end of the Twelfth *Century*) they tell us in expres terms, *That their Error* (that is, the Heavenly Truth which they professed) *had so prevailed in the County of Thoulouse, that in a short time it had infected near a thousand Towns: So that if it had not been suppressed by the Sword of the Faithful, it had in a short space corrupted all Europe.* You may finde this in the *Annals* of Cardinal *Baronius*, continued by *Bzovius*, in the year One thousand one hundred ninety nine. I confess, there is much of an hyperbole in these words, *One thousand Towns*, unless the Author give more then

then the ordinary extent, to the County of *Thoulouse*; and that by the word Towns or Cities, he means also Villages and Boroughs. However, they are of your own party who speak it, and do thereby express the multitude of those, who in that Country made open Profession of the Christian Religion, as it is separate from Popery. The greater part of the Towns of the Lower *Languedoc*, did also receive the Reformation, and were filled with Believers. They who describe the horrible Massacres made in those Towns, assure us, That in the Town of *Beziers* onely, were killed of men, women, and children, Seventy thousand persons. This City of *Beziers* was at that time so great and populous, that there were reckoned in it One hundred thousand Inhabitants. However it be, it is *Vincent* of *Beauvais*, one of your Historians who reports the number to be Seventy thousand persons massacred at *Beziers*, others report but Sixty thousand.

It was not onely in the Higher and Lower *Languedoc*, that God caused the Sun of his Heavenly Truth to arise; he had scattered its beams into divers other parts of *France*, and of the adjacent Countreys. In the

Town, and in the Bishoprick of *Mentz*, there was a multitude of Laymen and Women, who burning with a desire of understanding the holy Scriptures, caused the Gospels, the Epistles of St. *Paul*, the *Psalms*, the Morals of *Job*, and divers other books, to be translated into *French*: They contemned the Priests of the *Romish* Church, and had their Assemblies and Sermons apart. This you dare not deny; for it is written by your Pope *Innocent* the Third, in the second Book of his *Decretal Epistles*, *Ep.* 131. It hath also been inserted into your *Ecclesiastical Annals*, about the year One thousand one hundred ninety nine.

If you will ghess at the number of Gods people called *Albigenses*, you need onely read the History of the Cruel Wars waged against them, and of the terrible Armies of * *Croisades*, which the Pope stirred up against them, by turning against them the points of those Weapons which had been destinated against the *Turk*. If you will believe your Cardinal *Bellarmine*, according to *Paulus Æmilius*, *In the time of Pope Innocent*

* Such as wore Red Crosses on their Coats, in token, That they intended to go to the holy War.

Innocent the Third, there were killed in France, in one battle, One hundred thousand Albigenses. These are the very words of the Cardinal, in the Fourth Book *of the Church, cap.* 18.

But besides those who were killed in battle, or those who were massacred, in more then a barbarous manner; many chose rather to suffer Martyrdom, and to endure the most cruel deaths imaginable, then to renounce the Profession of the Purity of the Gospel: Witness those One hundred and eighty Martyrs, which your Archbishop of *Florence* mentions in the Third Part of his History, *Tit.* 19. *sect.* 4. For they had the choice, *either to save themselves by abjuring their Heresie,* (that is, the Gospel of Jesus Christ;) *or to be burnt alive.* But the love of God, and his truth, was stronger then death; and the fire which consumed in one and the same day, the bodies of all those blessed Saints, gave way to the fervency of that fire which comforted their Souls, and carried them to Heaven, as the Chariot of the Prophet *Elijah* did him.

Pa. *Do you believe that those people were of your Religion?*

Protest. I do not onely think so, but I am

sure of it; for although they have been blackned with an infinite number of calumnies, (as since have been wickedly reported of *Wickliff*, that he said, *God is obliged to obey the Divel*) yet by what remains of their Catechismes, and their other writings; yea, even by some depositions of their adversaries, we find they were founded on the same belief we are. They believed in one God alone, Creator of Heaven and Earth, and placed all their hope in Jesus Christ Crucified: They believed that the holy Scripture contains all things necessary to Salvation; and rejected the vain traditions of men: They said of the Pope, and of Church of *Rome*, the very same which we say of them at this day: They admitted but two Sacraments, Baptism, and the Lords Supper: They believed not Transubstantiation; and communicated under both kinds, according to the institution of Jesus Christ: They would not adore the Cross, nor bow down themselves to Images: They acknowledged no Mediator, but Jesus Christ: They prayed not to Saints, *and laughed at prayers and oblations for the dead.* They permitted their Pastors to marry, and said, that the forced single life of Priests, was a tyranni-

cal,

cal, and an insupportable yoke. They declaimed against Indulgences; oppugned the pretended merit of Works, and could not away with the Doctrine of Purgatory. They rejected Fasts, such as the Romish Church observes; also their Holydayes, Pilgrimages, and all other things of that nature. But I need not insist any further, to prove that the Doctrine of the Gospel, which (through the grace and mercy of God) we profess, is like that of the ancient *Albigenses*, seeing you shall find it expresly, in a Book, Entituled, *An abridgment of the History of the War, against the Heretick, the Albigenses; extracted out of the Treasury of the Kings Papers, by defunct*, John de Tillet, *chief Notary and Secrary to the House and Crown of* France, *Clerk to the Parliament of* Paris. *Sieur* de la Rossiere *at* Paris, *at* R. Nivelle's 1590, *with Priviledg.*

Pa. *But what was the success of those people? Is it not true that they were Conquered, and wholly defeated by the Armies of the Pope, and of those whom he stirred up against them.*

Protest. It is but too true: But that serves to strengthen, instead of weakening my Faith: For I see the accomplishment

of what had been foretold in *Apoc.13. The Beast shall make War with the Saints, and shall overcome them.* That which comforts us is, That the Victories of the Beast concern onely the Body, and this present life; Because those who hazard their lives, and spend their blood, *for the Testimony of Jesus*, as much conquered, as they may seem to be; are in effect, more then Conquerors over Satan, the Flesh, and the World. Those blessed Souls which have been violently forced out of the Body, are of the number of those St. *John* speaks of *Apoc.7. Who are come out of great tribulation, and have washed their Garments, and made them white in the blood of the Lamb, and stand before the Throne of God, and serve him day and night in his Temple.*

Pa. *However, you confess that those people were utterly rooted out, and destroyed from off the face of the Earth.*

Protest. I do not tell you so; for how hot soever the Furnace was, in which this reviving Church was designed to have been consumed; yet through the Grace and Mercy of God, some Brands were pluckt out of the Fire: The sacred Fire of the Love and true knowledg of the Gospel,

which

which God had kindled from Heaven, was not so extinguished by the waters which *the Dragon* vomited out, but that many sparks of it, flew into divers parts of Europe. The slaughter of Gods Servants hath never been so Universal, but that whole Nations have remained; who by a kind of Miracle, have been preserved, even unto the time of the happy reformation of our Predecessors; as in *Provence*, the Cities of *Cabrieres* and *Merindoles*, which were sacked and burnt to Ashes, with more then a barbarous cruelty, in the Reign of *Frances* the First: Whereupon this great Prince was so touched to the quick, that when he was dying, he commanded his Son, King *Henry* the Second, to revenge these Hellish cruelties. You may read the History of this in the President of *Thou*: Others have been preserved, time out of mind, as the Vallies of *Provence*, and of *Piedmont*, and make at this day (through Gods Grace) part of our Churches.

And as after the great persecution of the Church of *Jerusalem*, and the Martyrdom of St. *Steven*, the Faithful (*who were dispersed*) *went to and fro, preaching the Word of God.* So the poor *Valdenses* and *Albigenses*,

genses, who escaped the rage of their enemies, were dispersed into all parts of the World, and scattered every where, the holy and divine seed of the Gospel: Some retired into *Provence* and *Piedmont*; in the Vallies whereof they remain constant unto this day. Others went into *Lombardy*, *Calabria* and *Sicily*; others fled into *Picardy*; from whence being driven, they fled into *Germany*, *Bulgaria*, and *Bohemia*, where at this day, their Posterity and Successors are called *Picards* and *Valdenses*: Others fled beyond the Seas, and particularly into *England*, where they gave the knowledg of the truth to many; and particularly to *John Wickliff*, That knowing and prudent person, of whom I have already spoken. These poor people, afflicted and tormented on all hands, wandring (for the most part) from place, to place, and *of whom the world was not worthy*; have from age to age preserved the Gospel of Jesus Christ: And the further they went, the more purity was there, both in their Doctrine and Worship. If you will take the pains to read the Confession of Faith which they made in the year 1431. that which they presented to *Uladislaus*, King

of

of *Hungary*, in the year 1508. and that which they presented to *George* Marquess of *Brandenburg*, in the year 1532. and 1538. as also their several Apologies against the accusations of the Priests and Monks, especially those which they published in the year 1432, 1434, and 1508. you will find in the most part of the Articles, a miraculous conformity with our belief and practice.

Pa. *Your Faith then is founded on these* Valdenses *and* Albigenses, *and uncertain and doubtful Histories serve you instead of Gospel.*

Protest. Not at all; My Faith is founded neither on those people, nor on the example and authority of any man dead, or alive; It depends onely on Jesus Christ, and his holy Word. But I have entred into this Discourse by way of overplus, and to shew you clearly, that as you are to blame to boast of your Antiquity, and to upbraid us of our Novelty; so you are very much mis-informed of things past, when you affirm that we were the first, who did shake off the yoke of *Rome*, and its Tyranny. But if we had neither the example of any people, nor of any particular person; nay,

if

if our blessed forefathers had not separated themselves from the Church of *Rome*, yet we believe that the glory of God, and salvation of our Souls, would oblige us to this separation. In a word, (not to conceal any of my thoughts) if it should come to pass, (which I hope will never be) that the Kings and Kingdoms which have renounced the communion of *Rome*, should do homage to her, and submit to her Empire, yet it would not at all shake our Faith: and there would be found among us, a great many persons generous enough to say to their Country-men, Consider what you have to do; whether you will own the Pope for your Head and Master, and adhere to the Errors, Superstitions, and false Services, which have been believed and practised by some of your Ancestors: but we and our households, will own no other Head and Master in Religion, but Jesus Christ; and will profess no other Doctrine, but that which this great God and Saviour hath taught us: and will not adhere to any Service which is not conformable to that which was practised by the Apostles, and by the Christians of their time. In this holy resolution, We will imitate the great *Joshua*,

who

who said to the Children of *Israel*, *If it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods whom your forefathers served, that were on the other side of the flood; or the gods of the Amorites, in whose Land you dwell; but as for me, I and my house, we will serve the Lord.*

Pa. *If your first Reformers did not Preach a new Gospel, how comes it to pass, that their Preaching hath* set all the World in an uproar? *Why is it, that the Pope and his Clergy, have so strongly opposed it? How comes it to pass, that in divers places, both Kings and People, have shewed an extraordinary averseness to it.*

Protest. It is no wonder at all; for it had been foretold by the Spirit of God, *Revel.6.* That at the opening of the Book, sealed with Seven Seals, there should be *a great Earthquake.* The Pope could not but be moved at it, for his greatness and soveraign Authority were concerned: He saw that some men were so bold, as to shake his Throne, supported by so many Scepters, and that they would have taken from him his Triple Crown, which he thought had been fastned with Chains of Adamant: And

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it was not without cause, that he feared those people; for they have taken from him half his Empire. He had rather suffer *Turks* and *Mahometans*, who utterly reject our Lord Jesus Christ, then Christians, who will not receive him in that robe with which himself hath arayed him. And as for the Bishops and Prelates, their Dignities and Benefices were concerned: They were not wont (as the Primitive Priests and Bishops did) to present a Jesus Christ naked, and crowned with Thorns.

Pa. *But what say you of those Kings and People, who have cryed out against this Novelty, as well as the Pope and his Bishops; and have opposed all their power against the progress of this new Gospel?*

Protest. I say it is not at all to be wondered at; for although the Gospel in its purity and simplicity, *be the Eternal Gospel*, and that it hath been preached from the beginning, the same which we Preach at this day, yet at that time it was a thing unheard of: The Pope was become so formidable to all Christendom, that it was a kinde of prodigy to see a man who refused to do him homage; and the Church of *Rome* had so *intoxicated* the most part *of the people of the*

Earth,

Earth, with the Wine of her Errors and Superſtitions, that it was accounted a great impiety not to go to Maſs, to refuſe to adore the Sacrament, to refuſe to kneel before Images, and to proteſt againſt the Invocation of Saints, Purgatory, Faſts, the taking away the Cup; alſo to laugh at Indulgences, Pilgrimages, and *lying Wonders*. In a word, (by a ſtrange kinde of metamorphoſis) as that which was *new*, ſeemed ancient; ſo that which was really ancient, ſeemed *new*. We have an example juſt like this in the Hiſtory of the *Kings of Judah*, Book 2. Chap. 23. In the time of *Joſiah*, the Book of the Law was found in the Houſe of God: Being brought to the King, he cauſed it to be read in his preſence, and hearing it as a new thing, he was affrighted at it, and rent his cloaths. He has recourſe to God by prayer, and endeavors to conform himſelf to the words of this Divine Book. That Law was not *new* in it ſelf, (for it was the ſame Law which God had given to *Moſes* on Mount *Sinai*) but it was *new*, in reſpect of thoſe unhappy times, in which it had been hid from the eyes, both of Prince and People, through the negligence and malice of the Prieſts and Elders; who by their Traditions, had made the

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Commandments of God of no effect, and had defiled his Service with their Superstitions and Idolatry. We say the same of the Gospel, which was preached by our Forefathers: It was not *new* in it self, (for it is the same Gospel which Jesus Christ preached to men, during his abode here below in the flesh;) but it was *new* in respect of those times in which it was hid, by the malice or ignorance of the Guides of the Church. They did not light a new Candle, but took away the Bushes of Humane Traditions which covered it, and the Nations came in, and rejoyced at this Divine Light. God was so merciful to many of them, that he caused the *Scales* which were *on their eyes, to fall off*, which had hindered them from seeing the Sun of Righteousness. In a word, they have not invented a new doctrine, but have separated the Doctrine of Jesus Christ, and his Apostles, from the Novel inventions of men; they have drawn it out of the grave of Superstition, wherein it lay, as it were, buried.

Pa. *If at the publication of your Doctrine, there had been nothing else but astonishment and admiration, (as at the manifestation of the Law, in the days of King Josiah) you might have some colour for what you say;*

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but they who have preached it, have been exposed to the hatred of Princes, Magistrates, and People; and you know what punishments they have suffered.

Protest. We know it but too well; but it is easie to give the reasons of this unjust hatred and cruel violence. There are two especially: First, The Priests and Monks, and other Creatures of the Pope, prepossessed the Kings and Princes of the Earth, by making them believe, That they whom God had raised up to reform his people, and to restore Christianity to its ancient Purity and Splendor, were enemies to Kingly Government, and opposit to all good order; and that their aim was to destroy all Laws, both Divine and Humane, and to bring into the World, Libertinism and Licentiousness; they described them to be Monsters, and laid to their charge, all that ever he hath invented of black and horrid. So that it is no wonder, if Princes and People, who had not the patience to hear the apology of those innocent Souls, were incensed against them, and cryed out, as of old the Jews did against the Apostle St. *Paul*, *Away with those people from off the face of the Earth, for they are not worthy to live.*

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The second reason is, That the *Romish* Clergy seeing well enough, that the Christian Religion in its Apostolick simplicity, did not at all agree with their pomp and worldly glory; and that there needed nothing else to cause their traffick to cease, and to cry down all their Wares, found means to perswade people, That this Religion is pernitious to Kings and Kingdoms; and made the poor people believe, that it was the sole cause of all the evils which they suffered: As of old, all the evils and calamities which befel the *Roman* Empire, were imputed to the Primitive Christians; they have imitated the subtilty of *Demetrius*, mentioned in the *Acts*, Chap. 19. *This man who was a Silver-smith, and made silver shrines for Diana, and brought no small gain unto the Craftsmen*, foreseeing that the Idols Temple would fall at the sound of the Trumpet of the Gospel; and that his traffick would cease, stirred up against the Apostle St. *Paul*, all those who gained by making or selling those Instruments of Idolatry, and by their means raised a sedition in the City of *Ephesus*, all those poor Idolaters, crying out for the space of two hours, *Great is Diana of the Ephesians.*

THE THIRD DISCOURSE

Of the Certainty of our Religion, and the Uncertainty of the *Romish*.

Papist. *YOur Religion hath no certain or assured Foundation, it is built on a Quick-sand; your Ministers make it, and unmake it at their pleasure.*

Protest. An Objection more ridiculous, and at a greater distance from all appearance of truth, was never made. Tell me, I pray, what could move our Pastors to impose any thing on us, in Matters of Religion? If by oppugning the power of the Pope, the doctrines of Purgatory, Invocation of Saints, worshipping of Images, Transubstantiation, the Pretended Sacrifice of the Mass, the taking away of the Cup; and such like abuses, they gained the riches and

honors of this World, and made themselves great thereby, we might have some reason to suspect them: *But they preach not themselves, nor seek their own honor.* God knows, and all the World sees what their condition is, and to what outrage, injustice, and persecution, they are continually exposed in most parts of *Europe*. But if they live by their Ministry, either in whole, or in part; and if they receive honor from their Flock, what is it, I pray, in respect of those advantages they might hope for, if they were of your Communion? For if you receive with open arms, the meanest and most contemptible among them, (*when they make shipwrack of Faith,*) and give them wherewith to live at their ease; what would you not do to win the most able, and most famous? let your own conscience be judge. If they had any other aim, then the glory of God, and the salvation of Souls, they would be not onely the worst, but the maddest of men? But if they were the most wicked and extravagant persons breathing, yet our Religion depends not on them, neither is it tied to their persons, or opinions; it is founded on God himself, and his Word, which is more firm, then Heaven and Earth.

So

So far forth, as our Pastors speak to us in Gods name, and preach to us the Oracles of his Eternal Wisdom and Heavenly Truth, we look on them as the *Ambassadors* and *Heralds* of his Grace, and we hearken unto them with a holy respect, and with the true obedience of Faith; they may truly say to us, as the Apostle St. *Paul* said to the *Thessalonians*, *You have received our Word, and our Preaching; not as the word of man, but (as indeed it is) the Word of God*: But if they, whom we must esteem and honor, should change their note, *and Preach another Gospel to us*, they should be *Anathema*; we would look on them with detestation, as to many *Judasses*, and would tread them under our feet as *Salt, which hath lost its savor*; nay, if it should come to pass (which by Gods grace shall never be) that all the Ministers upon Earth, should revolt from the Faith, and abandon the Truth of the Gospel; yet we would remain firm and unshaken, and would not forsake *the Rock of our Salvation*; for we are not founded upon the authority of any man living, our Lord Jesus Christ *is the Author and Finisher of our Faith*: *Flesh and Blood have not revealed to us* the doctrine which

we follow: It flows from God, it is a brightness which proceeds from his Throne, it is a ray darted from his glorious Face. The same God, who by his incomparable love, hath kindled in our hearts, this light of Life and immortality, will preserve it by his grace, until he cloath us all with the beams of his glory. Give me leave (I pray) to retort on you your own objection, and to make you see clearly, that (without being aware of it) you have drawn your own Religion in its lively colours; for it is that indeed which is founded on a Quicksand. To speak properly, it depends neither on the holy Scriptures, nor Councils, nor Fathers, nor ancient Customs, but on those who from age to age have had the conduct of your Church: And thence it comes to pass, that there are some things which are approved of, and practised at one time, which are disapproved and rejected at another; for you are taught these prodigious Maxims, viz.

1. *That the Hierarchy of the Church must be believed, although it affirms that to be black, which to our eyes seems white*; as in the differences 'twixt Pope *Paul* the Fifth, and the Republick of *Venice*, in the Second Book.

2. *That although the Pope alone, or with his Council, may err, yet he ought to be obeyed by all believers. Bellar. de Rom. Pontif. lib. 4. cap. 3.*

3. *That if the Pope should err by commanding Vices, and prohibiting Vertues, yet the Church is bound to believe, that the Vices are good, and the Vertues evil, unless she will sin against her conscience. Ibidem, cap. 5.*

4. *That it may in a good sense be said, That Christ hath given Peter power to make that which is sin, to be no sin; and that which is no sin, to be sin. Bellar. de Excusatione Barclai cap. 3.*

Pa. *Our Doctors teach nothing, but what they prove by the holy Scriptures.*

Protest. But I pray examine their pretended Proofs, and you will finde, that never any thing was more pitiful, or ridiculous. It seems as if the most part of them did alledge Scripture onely to mock God and man, and to shew that nothing is impossible to them, and that they can make you believe, *that light is darkness, and darkness light.* For example, *Francis Panigarolus* of the Order of the *Observance*, and Bishop of *Asti*, undertakes to prove, That

Saint *Peter* was at *Rome*, from the History of the miraculous fishing, mentioned in the sixth of St. *Luke*. But that you may not think I invent any thing, I pray read the (pretendedly) *Catholick Lesson* of this Mitred Monk; in the second part of the sixth Lesson, you shall finde these very words, *viz. This action of the nature of St. Peter, in St. Luke, demonstrates it very plainly, where Jesus Christ causeth St. Peter to thrust out a little from the Land, viz. Seven years; and afterward to launch out into the deep, viz. To passe so many Seas, and to go to Rome, (the Queen of Nations) and plant his seat on the seven Hills.* O happy Rome, O happy Rome! *where I as God shall help me) methinks, St. Peters Blood is still reaking, and yet this wretched Calvin questions, whether he were ever at Rome.* What think you of this, is it not a rare proof? Hear another of the same stamp, *viz.* This admirable Doctor proves (in the pleasantest manner that may be) That in the *Romish* Church, there is a spiritual treasure, of which, the Pope distributeth to whom he will by his Indulgences. For to this purpose, he alleageth that which is recited in the sixth of St. *John*, *viz.* That

our Lord Jesus Christ having miraculously multiplied five Barley loaves, and having fed therewith Five thousand men, the Apostles gathered the fragments, and with them filled Twelve Baskets. See word for word, how he speaks of it in the second part of his Eleventh Lesson: *Viz.. It is true, the blood of the Martyrs is not shed to take away our sin, as to the fault of it, but as a work of supererogation; it may be applied to us to expiate the punishment, and for satisfaction. It sufficeth, that the works of supererogation are kept in a treasury, to help others: And the similitude is very good, (my dearly beloved) in that wonderful miracle of the Loaves and Fishes (Joh. 6.) in which to kill hunger, viz. To satisfie for temporal punishment, remaining after the Sea of Contrition, and the Mount of Confession, there were a few Loaves and a few Fishes, which sufficed those who had them, viz. Works of Penance suffice for those who do them; but Jesus Christ makes them serve likewise for others, Viz. God suffers our works to be applied also to others, yea, and a great number still remain, with which, Christ caused Baskets to be filled, delivering them to St. Peter, and the other Apostles, to relieve therewith others that*

were hungry: viz, *There being satisfactory works over and above, God saith with them the treasury of holy Church, and gives the dispensing of them to the Pope, and Bishops, to supply therewith as they shall think good.* Here are *videlicets* more distant from Christs meaning, then Heaven from Earth. The proofs of the Bishop of *Mande* are no better; he proves that the Priest must kiss the Altar, because *Judas betrayed Christ with a kiss*: and that the Host must be round in form of a penny, because that Traytor *sold Jesus Christ for 30 pence.* Is not this manifestly to play with Gods Word, and your own salvation? But perhaps this Bishop hits righter then he is aware of. I'le not explain my self any further, for I should make you fly out into passion; Take the pains to read his *Rational of Divine Offices*, and you shall find it full of such Proofs.

And they are not onely meer Priests and Bishops who thus licentiously mock at the Scriptures; your very Popes abuse it with the same extravagancy: Let *Boniface* the Eighth witness this, who in his *extravagant* piece which begins with these words (*Unam sanctam Ecclesiam*) maintains that the Pope

hath

hath both the spiritual and temporal Sword in his power, because St. *Peter* said *here are two Swords*; and our Saviour answered him, *It is enough*. And that this soveraign Bishop onely hath this absolute power of both Swords, because (according to *Moses* his testimony) *God created the Heaven and the Earth in the beginning*, and not *in the beginnings*. Such another famous proof is it, that there are two Powers, the one Ecclesiastical, the other Civil; because *God created two great lights, the Sun and the Moon*; and that the Pope is above the Emperour, because *the Sun is greater, and more luminous than the Moon*. Will not you confess, that a man must be smitten with the influences of the Moon, who receives such impertinent proofs? and yet the writings of those of your party are full of them; and it is from such proofs, that they authorize the most part of your Mysteries. Whensoever you shall be pleased to give me a private hearing on this subject, I'le entertain you with it at large and shew you a world of prodigies.

In the mean time, I conjure you to observe the jugling of your guides, who fashion themselves according to the times, and interpret

terpret Scripture now this way, and anon that way. This the Cardinal *Cusan* freely confesseth in his seventh Epistle to the Bohemians: But if he had held his peace, yet this is manifest enough; For example, In the time of the Councils of *Constance* and *Basile*, and a long time after; your Bishops, your Cardinals, and your Popes, and all writers generally, (that they might take from Christians who would communicate under both kinds, the force of this passage, *He that eateth not my flesh, and drinketh not my blood shall not have eternal life*) constantly affirmed, that throughout the sixth Chapter of St. *John*, a spiritual eating and drinking by Faith was onely spoken of: But now all your Doctors maintain, that in this Chapter, (especially from Vers. 51.) a corporal eating of Christs Body is onely spoken of. Yet whosoever shall read the whole Chapter, without prejudice and passion, will see more clearly then he sees the Sun at Noon-day, that there is but one and the same manner of *eating Christs Flesh, and drinking his Blood*; and that all our Saviours discourse from the beginning to the end, is a continuation of the same Metaphor. That which I find most strange, is, that this Cardinal

Cusan

Cyprian in the same Epistle will perswade us, that the true interpretation of Scripture, is that which is agreeable to Custom; or (to use his own words) that *the understanding of Scripture runs with the common Practice.* And to fill up the measure of his impiety, he broaches this horrid opinion, That *when the Church* (that is the Pope, and his Creatures) *change their minds, it is probable that God changeth his too.* Do you your self judg if this be not horrible Blasphemy! Was it not enough to change the whole Christian Religion, without attributing this change to *the ancient of dayes? who is not man, that he should change; nor the son of man that he should repent:* and *with whom there is no variableness, nor shadow of change.* How is it possible, that you can expose the Prerogatives of God, and the eternal salvation of your Souls to the absolute disposal of men, who are so visibly interressed and concerned in the defence of Error and Superstition? Casting your eyes on the splendor, pomp and magnificence of the Pope, and his Cardinals, or on the fat and rich Benefices of the Prelates and Abbots? did it never enter into your thoughts, that such people ought to be

suspected

suspected in matters of Religion; and that there is no great likelihood that they have any mind willingly to come down from their Throne, and forsake their treasures and pleasures, to follow Jesus Christ *by bearing his Cross*? Have you never thought, that at leastwise those things which they tell you are necessary for your Salvation, ought to be examined by the Word of God, and that it is not reasonable they should be Judges in their own cause? Is it possible that you should not suspect whatsoever hath been invented for gain, and serves to enrich your Priests; (as Purgatory, Praying for the Dead, Indulgences, Pilgrimages, and such like) or whatever hath been introduced to join pomp and omnipotency to worldly riches, as the Papal Monarchy? If you are lull'd asleep in the armes of those who betray you, let our Exhortation awaken you; and that *to day you would hear the voyce of God, not hardening your hearts.*

Pa. *If we are abused, many more are abused also.*

Protest. 'Tis poor and miserable comfort to have companions in misery, especially when our misery is loss of Salvation, and

and consequently is eternal death and damnation.

Pa. *If there were such gross and palpable abuses in our Religion, as you say there are; should we not see them as well as you? Do we want knowing and understanding persons? Are you the onely clear-sighted people of the World?*

Protest. I confess freely, that in respect of the world, and the affairs of this present life, you have many rare persons among you, and that we have neither wisdom nor prudence like theirs: And you need not wonder at it, because *The Children of this world are wiser in their generation than the Children of light.* I am not ignorant also, that many of them see the abuses and superstitions which are practiced in your Church, as well as we do, and that some of them laugh at it in secret, and among their intimate friends; and others do grieve at it, and conceal in their breast a fire which consumes them. Some men in this age are like those spoken of in the 12 Chapter of St. *John's* Gospel, *Many believed in him, but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue; for they loved the praise of men, more then the praise*

of God. Some fear the power and authority of the Clergy, and others aspire to their Dignities and Benefices. Perhaps some of those great Statesmen are not the most knowing in things which concern the Kingdom of Heaven. You will not think this strange, if you seriously consider these words of the Son of God. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes; even so Father, for so it seemed good in thy sight.* St. *Matth.* 11.

Pa. *But your confidence, is it not full of vanity and presumption? Are you not afraid of being deceived in your opinions, by going out of the great beaten road? And are not you afraid of precipitating your self into eternal damnation?*

Protest. Never any assurance was better grounded then mine, I can never go astray, while I follow the conduct of Heaven; and I have nothing to fear, while I obey the voice of him who hath in his hands, *the keys of life and death*, and who disposeth of (as it pleaseth him) the joys of Heaven, and torments of Hell. Do you your self judge, whether you or I, be the better grounded in our Religion. 1. For

1. For when I pray to God in the Name, and through the infinite merits of Christ Jesus, I cannot doubt, but my prayers will be accepted, seeing he himself hath commanded me so to do, in such terms, that clearer, and more express, cannot be. I speak to him who sees me, who understands me, who knows all my wants and miseries, yea, knows the very bottom of my heart, I pour forth my griefs into the bosom of my Heavenly Father, who both can and will remedy all my evils, and bring me out of all my distresses: But when you pray unto Saints, you are so far from being assured, that they can, and will remedy the evil which trouble you, that you have no certainty at all, that they know your condition, or that they hear your prayers. You think they hear you, but you are not assured of it; and the subtilest of your Doctors freely confess, *That it doth not necessarily follow, that because the Saints are happy, therefore they know what is done here below; and that they hear the prayers which are made unto them.* They cannot at all agree about the means whereby this is effected: Some say, *That the Saints see all things on Earth, in the Face of God, as in a Glass;*

others

others say, *That God reveals to them all that is done here below, and particularly the prayers which are made to them.* In brief, others say, *That believers on Earth, do make their minds known to the spirits in Heaven, in the same manner as the Angels do communicate their thoughts to each other.* Are not these prayers very well founded, *viz.* upon the icy slipperiness of a Looking-glass, and upon the floating imaginations of mans spirit, which is more inconstant, then inconstancy it self; and which is worse, upon imaginations directly contrary to Gods Word, which tells us in the nineth of *Ecclesiastes*, *That the dead have no more a part in the World; and that they know nothing of all that is done under the Sun.*

2. When we seek Jesus Christ *above in Heaven at Gods right hand*, we are sure to finde him there; for the holy Scripture tells us, He ascended thither after his glorious Resurrection, and that he will make his blessed residence there, *until he come in his glorious appearance, to judge the quick and the dead.* It is there where St. *Paul* (in the third of the *Colossians*) bids us *seek him*; and it was there, that St. *Steven* saw him, when he suffered Martyrdom. *I see* (saith he)

he) *the Heavens opened, and Jesus Christ at the right hand of the Father.* But when you pretend to adore him in the hands of the Priest, you cannot be sure, that he is there (no not according to the maxims of your own Religion) for to cause him to be there, *the intention of the Priest is necessarily required:* But that intention is to you a Book sealed, *(For who knows the things of a man, but the spirit of man which is in him.)* It is therefore utterly impossible for you to know, Whether that which you adore, be Bread, or the Body of Jesus Christ in its proper Substance? Whether you adore a meer Creature, or whether you adore the Creator? Is not this a strange and sottish adoration?

3. When we embrace by Faith, the Sacrifice which our Lord Jesus Christ made unto God his Father, on the Cross, and that we expect the purging away of our sins, by his precious Blood, we are not afraid of being deceived. For the Apostles teach us, *That by offering himself up to God, without spot; by the eternal Spirit he hath purged away our sins:* And *that his Blood cleanseth us from all sin.* Concerning this, see the Apostle to the *Hebrews*, and the first Epistle

of St. *John*, the first Chapter. But (according to your own maxims) you can have no assurance of the Sacrifice of the Mass. For if (as you even now heard) the Priest hath no intention to make the Body of Christ, he hath not made it, and consequently he cannot Sacrifice it. But the meer Sacrifice of Bread and Wine onely, cannot be a *propitiation for our sins*. And as for your Pretended Purgatory, it is uncertainty it self: Some say, it is onely fire, others (as Pope *Gregory*) say, it is hot-water too; others (as *Bede*) say, it is Snow and Ice. To which of these opinions will you adhere, seeing they are one as fabulous as the other?

4. When we communicate under both kindes, we are very sure, that we do a good and holy work, acceptable to God, and comfortable to our souls; seeing our Lord Jesus Christ hath expresly commanded it, and the blessed Apostles and Primitive Christians, have carefully practiced it. We receive the seal of the pardon of our sins, if *we shew forth the Lords death*, which cannot be done without *shedding of blood*: But when you voluntarily abstain from *the Cup of the Lord*, you disobey that *great God and Saviour*,

Saviour, who hath said, *Drink ye all of this*; and will have *a man examine himself, and so drink of that cup.* You reject the Seal of *the New Testament in the Blood of Jesus Christ*; and you do not *shew the death of the Lord*, when his precious Blood was separated from his Body. Whatever may be told you, and whatever pretences are made to palliate this sacrilege, yet you can have no assurance, that these proceedings are pleasing to God; seeing the reasons for which the people (and the Priests too, which do not consecrate) are deprived of Cup, are reasons of flesh and blood, which want weight, and cannot be laid in the ballance with the Ordinance of God, and practice of the Apostles.

5. When we adore *the living and true God*, who hath made Heaven and Earth, our Faith is not doubtful or uncertain; we do that which the Prophets, Apostles, the good Angels, and God himself hath commanded us: But when you adore Creatures (as Saints, Male and Female, Crosses and Reliks) how can you imagine, that this can please him, who will be *alone served and adored*? Do not think to cover your selves with those rare distinctions of *Adoration of dulie hyper-*

dulie and *latrie*, and of *Adoration of latrie, absolute and relative?* How know you, whether those distinctions are good or bad, seeing you do not at all understand them; and that your greatest Doctors themselves, do not understand them, and that they cannot explain them to you? And if you did understand them, yet who can assure your consciences, that they are acceptable to God, and that they will hide you from his wrath?

6. When we banish from our Churches and Religious Services, all sorts of Images and representations, it is impossible there should be the least colour for blaming of us, seeing we are founded on the clear and express words of the Soveraign Lawgiver, *who alone can save and destroy.* But when you consecrate Images, put them in your Churches, place them on your Altars, carry them in devotion on your shoulders, burn Incense to them, kneel before them, and adore them; are not your consciences full of doubts? For what assurance can you have, That God will approve of those vain reasons and frivolous distinctions, which superstitious men have invented to mock his Ordinance? With what face, being on your

knees

knees before an Image, can you say to God, Thou hast expresly forbidden me *to bow down my self to the likeness of any thing that is in Heaven, on Earth, or under the Earth*; but man, who undertakes to be wiser then thou art, and to know what pleaseth thee better then thou thy self dost, have thought fit to command the contrary; wherefore thou seest me kneeling before an image, and *not onely I worship before the image, but I worship the image it self*. These last words are formally and expresly found in the writings of *Naclantus*, one of your most learned and most famous Bishops.

Surely, we have no reason to fear, that the great Judge of the World, will tells us in the dreadful day of his just vengeance and jealousie. *Go ye cursed into eternal fire, prepared for the devil and his angels*; for you too much trusted to my divine Word and holy Ordinances. You fashioned your service according to the pattern and model which I gave you, with my own precious hands: You too closely adhered to the purity and simplicity of my doctrine: You would not give that honor and glory *to the Creature*, which is due onely *to the Creator*: You contented your selves with the wor-

shipping of *one onely God in Spirit and Truth*: You have put all your trust and hope in him alone; you made all your prayers to him in my Name onely, and by the infinite merits of my Sufferings: You would not believe false prophets, who told you, *Christ is here, and he is there*: You would not admit of any other sacrifice, then that of my Cross, nor Purgatory, then that of my Blood: You would not admit of any other Sacraments, then those which I instituted, nor celebrate them otherwise, then I and my Apostles had done: You would have me the onely Head, Bridegroom, and Foundation of your Church: You would not pray to Saints, nor *worship angels*, nor *bow down to images*, nor do any thing which I had forbidden. Because you have been too faithful to my Service, too obedient to my divine Commands, and have too religiously observed my holy Ordinances, you shall be punished eternally. On the contrary, we hope to hear from the sacred Mouth of this merciful Saviour, these words of eternal consolation. *You have kept the words of my patience, and have been faithful to my service, even unto death; good and faithful servants, enter into the joy of*

your

your Lord, Come ye blessed inherit the Kingdoms prepared for you, from the Foundation of the World. But what will he say to those, who have trampled his Ordinances under their feet, and have preferred the traditions, *and commandments of men*, before his holy and divine Commandments? I had rather you should think, and meditate on it, then that I should tell it you. Think not, that you can escape, by saying, We knew well enough (Lord) what thou wert pleased to command us, but the Pope (who called himself *thy Spouse*) taught us to do the contrary: For in that case, doubt not, but he will answer, Were you so mad, as to believe, that the highest among men, was above God; that he could touch my Testament, which I had written with my Blood, and ratified by my death; that he had right to dispence with my Laws, and to change the Rules of my Service; and that it was in his power *to make that which is sin, to be no sin; and that which is no sin, to be sin?* How could you be so bruitish, as to take her for my Spouse, who trampled under her feet, whatsoever was most holy, most religious, and most divine in my Word; and who took pleasure to do the things which I

forbad, and to oppose those which I expressly commanded? Remember, I pray, what St. *Paul* saith in the second of the *Romans*, *God shall judge the secrets of men by Jesus Christ, according to my Gospel*; that is, According to the Gospel of the Son of God, which I have published and declared to the World; and engrave this on the bottom of your hearts, that it is no where said, *That the world shall be judged by the Laws and Ordinances of the Pope, or according to the traditions of the Elders, or the Rules and Maxims of the Romish Church.*

Pa. *What will you your self answer at the day of Judgment, when Jesus Christ shall sit on his Throne, seeing you profess to have no other rule, then the Word of God contained in the holy Scripture; and yet you believe many things which are not to be found, neither in the Old, nor New Testament?*

Protest. We believe nothing at all, which is necessary to salvation, that is not in the Word of God, in clear and express terms, or deducible from it, by such necessary and evident consequences, That a man must renounce his Reason and common Sense, not to acquiesce in it.

THE

THE FOURTH DISCOURSE

Of those things which we are said to believe, and yet are not in the holy Scripture.

Of the Apostles Creed.

Papist. *YOu receive the* Apostles Creed, *and use it both in publick and private, and yet it is not found in the holy Scripture.*

Protestant. We receive the Apostles Creed, and do very highly esteem it, because it is wholly conformable to the holy Scripture; and because it is the sum and abridgment of the Gospel. It is not to be found there word for word, in that form and order as we recite it; but there is not an Article of it, but is there either in expres and formal terms, or else may be deduced from it by a consequence more clear

then

then the Sun. This *divinely inſpired Scripture* exhorts us every where to believe in God, and to put our whole truſt and confidence in him. From the beginning of the Bible, we learn that this Almighty God created the Heaven and the Earth, and all things therein; the holy Goſpels, and the Epiſtles of the bleſſed Apoſtles teach us, that the onely begotten Son of God, (who is *God over all bleſſed for ever*) was made man *in the fulneſs of time*, and *did partake of fleſh and blood as children do*; that he was conceived by the miraculous operation of the Holy Ghoſt; and that he was born of the holy and bleſſed Virgin *Mary*; that he ſuffered under *Pontius Pilate*; that he was Crucified; that he died; that he was buried; and that he remained in the Grave until the third day: that he roſe again from the dead; that he aſcended into Heaven; that he ſits at the right hand of God; and that from thence he ſhall come to judg the quick and the dead. This ſame Goſpel tells us of the Holy Ghoſt, who in reſpect of his effects, is *the ſeal of the Promiſe, and the earneſt of our Inheritance*; and who in reſpect of his Eſſence, is that God whoſe Temples we are, and in whoſe name we are baptized;

baptized; it makes mention of the Church which *God hath redeemed with his own blood*; which is, *the Body of this great God and Saviour, and the Congregation of the first born, whose names are written in Heaven.* It teacheth us the Communion of Saints, who converse here upon Earth, and of those who triumph in Heaven. And finally, it clearly and plainly teacheth us the forgiveness of sins by the blood of Jesus Christ; the resurrection of the body at the last day, and the eternal and blessed life that God reserves for us in Heaven. So that it is absolutely impossible to believe the Gospel of our Lord, and not to approve of all that is contained in this excellent piece which is called *the Apostles Creed*; it being an abridgment of that Doctrine which they taught, and sealed with their blood, and is found in their divine writings. If the *Profession of Faith* made by the Council of *Trent*, were to be found in the holy Scripture so clearly and expressly, we would be ready to subscribe it with our blood.

Of the Trinity.

Pa. *You believe the Trinity, and yet there*

is no mention at all made of it in any passage of the holy Scripture.

Protest. If there be no mention made of it, then all the Fathers, both Greek and Latine, and the ancient Councils, are meer cheats, and notorious Sophisters. For it was by the holy Scripture, that they undertook to prove this great and sublime Mystery, and to confound those Hereticks, who did impudently deny it. I could alledg divers passages, but I shall content my self at present with what our Lord Jesus Christ saith to his Apostles in *Matth.* 28. *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Your Cardinal *Bellarmin* himself confesseth, that from these words, the Trinity is proved by an evident consequence. *Bell. de Christo, Lib. 2. cap. 5.*

Pa. *I do not ask you simply to prove the mistery of the Trinity by the holy Scripture, but I would have you to shew me the word* Trinity.

Protest. I can quickly shew you a word equivalent to that of *Trinity, viz.* in the first Epistle of St. *John*, cap. 5. *There be three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One.*

Pa.

Pa. *I do not see there the word Trinity.*

Protest. This is ridiculous cavilling, and unbeseeming persons of Honour; for as *Four* and a *Quaternity*, *Ten* and a *Decade*, *Twelve* and a *Dozen*: so *Three* and *Trinity* signifie onely one and the same thing.

Pa. *I confess that as to the thing it self, the mystery of the Trinity is found in holy Scripture; I confess likewise, that the word* three *is there: but you must grant me, that the very word* Trinity *is not there.*

Protest. I grant it; but that is not at all contrary to the rule of my Faith, neither doth it at all prejudice my Religion: for we are not saved by words and syllables, but by the truth and solidity of things, whereof words are onely the image and representation. It is necessary to Salvation, to believe in, and adore the three divine Persons in the unity of their Essence, and to have the saying of St. *John* ingraven upon the Soul; *There be three that bear Record in Heaven; the Father, the Word, and the Holy Ghost: and these three are One.* A true Christian, who firmly believes this, and religiously adores the three Persons of this holy and glorious Godhead in the unity of their Essence, may be saved without having

ving so much as heard of the word *Trinity*. Mark well what I say, and do not change my words, thereby to erect an imaginary trophy: I do not say, that a person can be saved, without believing the Mystery of the Trinity, or without adoring the Three Divine Persons in the Unity of their Essence. I am so far from that, that I do positively affirm the contrary; but I maintain, That a true Christian who firmly believes this Mystery, and religiously adores the Three Divine Persons in the Unity of their Essence, shall not be damned, for not having heard of, or not having uttered this very word *Trinity*. The Mystery which is signified by this word, is so great, and so profound, that the most learned Commentaries, and the richest and most eloquent Discourses, cannot teach us more of it, than St. *John the Divine* doth in these Heavenly words, *There be Three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.*

Of the Consubstantiallity of the Son.

Pa. *You believe with us the* Consubstantiallity *of the Son, and yet you finde not in*

any

any place of the holy Scripture, that the Son is Consubstantial with the Father.

Protest. Because the *Samosatenians* did abuse the word *Consubstantial*, it was rejected in the Third *Century* by the Orthodox, and especially by the Fathers of the Council of *Antioch*. But the Church of the Fourth *Century* made use of it very successfully against the *Arians*, who denied the Eternal Divinity of our Lord Jesus Christ. In the sense, in which it was taken by the faithful then, and by those who succeeded them, it is holy and Orthodox, and we embrace it with all our heart; but that doth not at all prejudice our Creed: For if this word *Consubstantial* be not in the holy Scripture, yet the thing which it signifies, is there very clearly, though it were no where else, but in that remarkable passage of St. *John*, Chap. 10. *I and my Father are One.*

Pr. *It may be said, that in this passage our Lord Jesus Christ speaks of a union of will and consent, and not of a unity of essence.*

Protest. The question is not of what may be said, but of that which really is. The Ancient Greek and Latine Fathers, and Councils,

Councils, have interpreted it as we do of the Unity of the Essence; your most famous Doctors take it so. And if all these were silent, yet the thing it self speaks: For our Lord Jesus Christ, to prove that none *can pluck his sheep*, neither *out of his*, nor *out of his Fathers hands*, useth these words, *I and the Father are one*. But this argument could not stand, if the Son had not one and the same essence, and consequently the same force and power as the Father hath. It is so, that the Jews understand it, to whom our Lord addresseth his discourse; and thence it comes to pass, That they take up stones to stone him, saying to him, *we do not stone thee for good works, but for blasphemy; and because, that being a man, thou makest thy self God*. Jesus Christ was so far from reproving them, and accusing them, for not rightly understanding the meaning of his words that he saith to them, *Is it not written in your Law, I said ye are gods? If he called them gods, to whom the Word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest; because, I said I am the Son of God?* It follows therefore from this

passage,

passage, That the Son is very God with the Father, and that their Essence is one, and their Power equal.

P2. *Is there no other passage in the holy Scripture, by which you pretend to prove the Eternal Divinity of the Son of God, and his* Consubstantiality *with the Father?*

Protest. There are divers; amongst others set before you all these places, which say expressly, *That there is but one God*; as in *Deuteronomy*, Chap. 4. 6. and 32. 1 *Sam.* 2. 1 *King.* 8. *Psalms* 18. 81, 86. St. *Mark* 12. St. *Joh.* 17. 1 *Cor.* 8. *Gal.* 3. *Ephes.* 4. 1 *Tim.* 2. & 6. Think likewise upon all those places where Jesus Christ is expressly called *God*; as in *Isai.* 9. St. *Joh.* 1. & 20. *Acts* 20. *Rom.* 9. *Gal.* 1. *Phil.* 2. *Tit.* 2. and 1 St. *Joh.* 5. From all these passages, and many others the like, it necessarily follows, that the Son is *Consubstantial with the Father.* For seeing there is but one God in Essence, and that the Father and Son are God, it must follow of necessity, That the Essence of the Father, and the Essence of the Son is one and the same Essence. The Divine Essence is a pure and simple act, and consequently cannot be divided: If the Son had onely a union of

will and consent with the Father, and not a unity of essence, the Scripture would not call him, *The onely-begotten Son of God, the great God and Saviour; the true God, and Life Eternal; God over all, blessed for ever:* It would not call him, *The Lord of Glory; the Brightness of the Glory of the Father; and the Express Image of his Person:* It would not say, *That he thinks it no robbery to be equal with God:* That he is *the Father of Eternity, Alpha and Omega, the Beginning and the End; he which is, and which was, and which is to come.* It would not say it was he, *who created all things, both visible and invisible, Thrones, Dominions, and Powers,* and that *without him, nothing was made.* It would not say, *That it is he that upholdeth all things by his mighty Word;* and that *as the Father hath life in himself, he hath likewise given to the Son, to have life in himself;* and that *as the Father raiseth up the dead, and quickeneth them, so likewise the Son quickeneth whom he will;* and that *he holds in his hands the Keys of life and of death.* It would not say, *That he is always with us, that he will be with them unto the end of the world;* and that *when two or three are gathered together in his Name, he is in the*

midst of them. It would not say, *That it is he that searcheth the heart and the reins*; and that *he hath no need of man to tell him it, because he knoweth what is in man.* In fine, It would not say, *That all must honour the Son, as they honor the Father*; that *all the Angels of God worship him*, and that *the twenty four Elders* (which represent the whole Church triumphant) *cast their crowns at his feet, and adore him day and night, who liveth for ever and ever.* From these, and divers other the like passages, I conclude, that seeing the Son is not onely called *true God* (which is incommunicable to any Creature) but likewise, that all the attributes and essential properties of the Godhead belong to him; that by his works, he makes known *his Eternal Power and Godhead*; and that the honor and glory which God reserves to *himself onely, and will not give to another*, is given to him, both by Angels and Men; it must needs follow, That the Divine and Eternal Essence, that dwells in the Father, dwells also in the Son. In a word, if the *Consubstantiality* of the Son cannot be found in the Scripture; and if it cannot be deduced thence by evident and necessary consequences, then both the

Greek and Latine Fathers, and ancient Councils have very much abused the World, and cast a mist before the eyes of the *Arians*: For it is by the holy Scripture, that they undertake to prove, that the Son is *Consubstantial* with the Father; they employed no other weapons against those furious Hereticks, who impudently denied the Eternal Godhead of our Redeemer.

Pa. *The Proofs which are drawn from the holy Scripture, for the* Consubstantiality *of the Son, are very good, and concluding in the mouths of the Fathers and Councils, because of the authority of the Catholick Church, which cannot erre in points of Faith; but in your mouths, and in your writings, they have no force or vertue, and may boldly be denied, you being private persons, and all your arguments defective.*

Protest. You believe you have said something, and yet there was never a more impertinent answer made, nor less probable; and I demonstrate it thus, either the *Consubstantiality* of the Son, is in the holy Scripture, or it is not there. If it be not there, the hand of all men and angels cannot draw it thence: But if it be there, it is because God hath put it there. But it is not

the

the authority of men which puts it there, or draws it thence. Let a man who hath skill in the Languages, the use of common Sense, and the Light of Reason, take the pains to read and search the holy Scripture, without prejudice and passion, and he shall finde there this Heavenly Doctrine of the Unity of the Divine Essence, and of the Eternal Divinity of the Son of God. And not onely a Christian, but a Jew, a Mahumetan, and a Heathen, may plainly see it there. Do not wrest my words, and turn them to a contrary sense; I do not say, that by the meer reading of the holy Scripture, an Infidel shall believe, and be perswaded, That Jesus Christ is very God, eternal with the Father; that cannot be without an inward illumination, and immediate operation of the Holy Ghost, which revealeth this great Mystery, to whom it pleaseth him. But I maintain, that if such a man reads the holy Scripture heedfully, he must openly confess, that it teacheth this Eternal and Adoreable Divinity of the Son of God.

Pr. *This is an airy imagination; for let a Heathen read and examine the holy Scripture, as much as he will, he shall not finde there, that the Son is* Consubstantial *with the Father.*

Praeſt. It is no airy imagination, but a very ſolid one, at leaſtwiſe if you will believe the Biſhop *Vigilius*, or rather Pope *Celaſius*; who by a holy and commendable Exerciſe, forms a diſpute betwixt *Sabellius*, *Photinus* and *Arius* of the one part, and St. *Athanaſius* of the other. He feigns, that this Conference was held by the Order and Command of the Emperor *Conſtantine*; and that he who was Preſident, was a Heathen Judge, named *Probus*. He brings in theſe Hereticks, diſputing juſt as you do now a days. Thoſe wretches cavil about words and ſyllables; they obſtinately demand, that the very words *Conſubſtantial* and *Conſubſtantiality*, ſhould be ſhewed them in the holy Scripture. And St. *Athanaſius* anſwers this ridiculous cavil, juſt as we do; That the very word is not there, but the thing is there clearly and expreſly; That the word is new, but the thing which it ſignifies, is ancient; and he proves it by the ſame paſſages which we alledge. *Probus* having heard the Allegations and Exceptions, both of the one ſide, and the other, pronounceth his judgment. He doth not ſay, the word *Conſubſtantial* muſt be received, becauſe St. *Athanaſius*, and theſe of his party,

were

were of the true Catholick Church, (for being a Heathen, he did not acknowledge either the one or the other for the true Church) but he judgeth, that the word ought to be received; because it signifies nothing, but that very thing which is found in the Scripture, which each party did admit of, as the Rule of Faith.

In all the Real Conferences which the Fathers had with the *Arians*, they never propofed their own authority, neither did they ground themselves upon this, That they were the true Church; (for indeed, this had been to presuppose that which was in question) but did prove their Creed, purely and simply by the *Divinely inspired* Scripture: And therefore St. *Augustine* said to *Maximinus*, an Arian Bishop, *I ought not to alledge to thee, the Council of Nice, nor thou to me that of Rimini: I am not swayed by the authority of this, nor thou by the authority of that. By the authority of the Scriptures (which are not any more proper witnesses, but the common witnesses, both of the one, and the other) Let thing fight against thing, cause against cause, and reason against reason.*

The most famous of your Doctors dis-

puting against the Socinians (who brought back again from Hell the Photinian Heresie) undertake to confound them by the holy Scripture; and they had rendred themselves ridiculous, if they had done otherwise; for those new Hereticks did not in the least, acknowledge the authority, much less the Infallibility of your Pretendedly Catholick Church.

We do not believe, that the onely begotten Son of God, is very God, Eternal with the Father, because St. *Athanasius*, St. *Hillary*, and other such Lights of the Church, have taught us so; or, because it hath been so defined by the Council of *Nice*; but because God himself hath revealed this Mystery unto us in his holy and divine Word; otherwise this would not be a Divine and Heavenly Faith, but a humane conjecture, and an uncertain and wavering opinion.

Pa. well: You receive the word Consubstantial. *But by your own confession, this word is not in the holy Scripture; therefore you receive something which is not in the holy Scripture.*

Protest. That is a rare argument, or rather a ridiculous sophism, the fallacy whereof, a childe may understand: For contrary

to the rules of right Argumentation, there is more in the conclusion, then in the *premisses*: from hence, That we receive the word *Consubstantial*, which is not in the holy Scripture, nothing can be inferred in good Logick; but that therefore we receive some word which is not in the Scripture. But there is no need you should trouble your self to prove this, seeing we agree in it, and openly confess it. But this concerns not the Essence of Faith, neither is it an Article necessary to Salvation; although this word had never been introduced into Religion, yet Christianity had not been abolished. The Faithful of the Two first Ages, who never heard of it; and also those of the Third Age, who rejected it in hatred to Hereticks (who abused it) were not the less Orthodox. And now adays, although this word be employed to a holy & religious use, yet a true Christian, who never heard of it, may be saved for all that, if so be, he puts his whole trust and hope in Jesus Christ *crucified*; and that he believes of this *Saviour of the World*, all that the holy Scripture saith of him; *That God hath possessed him from the beginning of his ways, that his out-goings are of old, from everlasting: That he is the*

Ever-

Everlasting Father, the strong and terrible God, the true and great God. God over all, blessed for ever. That he is one with the Father, the Brightness of his Glory, and the express Image of his Person; And *that he thinks it no robbery to be equal with him.* I say, if a true Christian believes these things, and all others, which the Word of God teacheth us, concerning *this Great God and Saviour*, he shall attain eternal life, and the glory and happiness of the Kingdom of Heaven, although he never heard with his ears, or pronounced with his mouth, the words *Consubstantial* and *Consubstantiality*: And therefore from this, That these words are not in the holy Scripture, you can in no wise conclude, That we believe things necessary to salvation, which are not in the holy Scripture.

Of the Procession of the Holy Ghost.

Pr. *You believe with us*, That the Holy Ghost proceedeth from the Father and the Son. *Now we read in the Fifteenth Chapter of St.* Johns *Gospel*, That this Spirit of Truth *proceeds from the Father*; *but in what*

passage

passage do you finde, That he proceeds from the Son?

Protest. I answer to this Article, as I did to the two former; That it is not to be found in the holy Scripture, in so many words and syllables, but it is deduceable thence, by evident and necessary consequences.

Pa. I would fain hear some of your pretended Proofs.

Protest. I could alledge you divers, but to put a stop to all your cavils, I shall content my self with those which Cardinal *Bellarmine* himself makes use of against the Greeks. The first is taken from the words of our Saviour, in the Sixteenth Chapter of his Gospel according to St. *John*, *All that my Father hath is mine*; and in the Seventeenth, addressing these words to his Father, *All that thou hast is mine.* Whence the Cardinal forms this Argument, which cannot be denied in good divinity, *All that the Father hath*, the Son hath likewise (except the relation of his Paternity:) But the Father hath this, to be the principle of the Holy Ghost; therefore the Son hath it likewise.

The second Proof is drawn from these words

of the Sixteenth of St. *John*, *He shall take of mine, and shew it unto you.* The Cardinal makes appear by the sequel of our Saviours discourse, That *that which the Holy Ghost takes of his, is Knowledge. But* (saith he) *how can the Holy Ghost receive knowledge from the Son, if not by receiving the Essence from him.* This Argument is invincible, because an Infinite Knowledge (such as that of the Holy Ghost is) cannot be without an Infinite Essence.

The third Proof is borrowed from these words in the Sixteenth of St. *John*, *It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; and if I go away, I will send him unto you.* And from these words in the Fifteenth Chapter, *I will send you the Comforter from my Father.* To comprehend the force of this Argument, this true principle of the Christian Religion, must be presupposed, *That the Holy Ghost, is God.* And indeed, that which *Isaiah*, in the sixth Chapter of his Prophecies, saith of the Great God, which appeared to him in his glory, the Apostle St. *Paul* in the Twenty eighth of the *Acts*, applies to the Holy Ghost. This Spirit which is called *The Spirit of the Lord*,

is

is also called *The God of Israel*, 2 Sam. 23. It is said we are *the Temples of God*, because this Spirit dwells in us, 1 *Cor.* 3. In a word, *to lye to the Holy Ghost, is to lye unto God*, Act. 5. Moreover, all the essential properties of the Godhead are attributed to him; as Eternity, Infinity, Immensity, Omnipotence, *&c.* Praise is given to him for producing such effects as are in the power of God alone; as the Creation and Preservation of the World, the Regeneration of Souls, and the Resurrection of the Body. Finally, the honour and glory which is due to God alone, is given to him; He is invoked, served and adored, and we are baptized in his Name, as well as in the Name of the Father, and the Son: (and it is a truth wherein the sounder part of the Greeks agree with us) Now from this, that the Holy Ghost is God, it follows of necessity, that he cannot be sent in such a manner as Servants are sent by their Masters, or as meer Ambassadors by their Lord; but he is said to be *sent by the Father, and the Son*, because he proceeds both from the one and the other, according to the order and oeconomie that there is amongst the Persons of the Godhead.

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The fourth Proof is founded on this; that the Holy Ghost is called not onely *the Spirit of the Father*, (as in St. *Matth.* 10. and *Rom.* 8.) but also *the Spirit of the Son*; as in *Rom.* 8. *Gal.* 4. But he is called *the Spirit of the Son*, not that he is his Servant, or his Brother, or his Creature; but because he proceeds from him, as he proceeds from the Father.

The Cardinal employs for a fifth Proof, that which is receited in St. *John* 20. That Jesus Christ *breathed on his Apostles, saying, receive ye the Holy Ghost*. He affirms very judiciously, (with some of the Ancients) that our Lord gives us to understand by that Ceremony, that the Holy Ghost proceeds from him. To which he might have added, that in the *Apocalyps*, this Spirit is represented to us, by *a River of living water, which flows from the Throne of God, and of the Lamb*; to teach us, that he proceeds both from the Father, and the Son.

Pa. *If some person should not admit of these Proofs, but laugh at them; how will you be able to convince him, but by the Authority and Infallibility of the Church?*

Protest.

Protest. On the contrary; they who deride these Proofs, will much more deride the Testimony and pretended Infallibility of the Church: So that, as our Lord said of the Jews, *If they hear not Moses and the Prophets, neither will they be perswaded though one rose from the dead.* So we may say of Christians; if they hear not Jesus Christ, and his Apostles, they will not be perswaded by the testimony of all men, both dead and living. What would you do to convince people, who should obstinately maintain that it is not day at high Noon; and should believe that they onely can see, and that all others are blinde.

Pr. It may be said that the passages which you have alledged, are indeed very good to prove the Procession of the Holy Ghost *in general; but they do not clearly decide the question betwixt us and the Greek Churches, which for the most part confess, That* the Holy Ghost proceeds from the Father by the Son; *but they cannot endure it should be said that* he proceeds from the Father, and the Son: *By reason whereof, they were separated from the Western Church, and have remained for divers ages in this lamentable separation.*

Protest.

Protest. I doubt not, but that the Western Church speaks incomparably better then the Eastern; and I believe that she hath holily and orthodoxly determined, *that the Holy Ghost proceedeth from the Father and the Son.* I do also constantly affirm, that this holy and saving Doctrine is strongly and solidly proved by those passages which I have alledged, and by divers others: but (if I may be permitted to give my opinion in so grave a matter) I think that the difference was not of so great importance, as for it to excommunicate so many flourishing Churches, to rend Christendom in pieces so miserably, and to make a wound which hath bled so many ages. The mystery of the personal relations of the adorable Godhead, hath such heigth, and such depth, that we cannot be too humble upon this subject, nor too cautious in condemning our brethren: we know but the out-side of *Gods ways*; and he *who will sound his Divine Majesty, is swallowed up in the abyss of his glory.*

Pa. Well; you profess to believe that the Holy Ghost proceeds from the Son; *But that is not in the holy Scripture; therefore you profess to believe something which is not in the holy Scripture.*

Protest.

Priest. This is still the same Song: That those very words are not in the Holy Scripture, I confess; That the thing meant by those words is not in the holy Scripture, I deny. And (which is more) I maintain that those very words which you so often retort, are not at all of the essence of Faith, nor necessary to Salvation. A true Christian, who never heard of them, may notwithstanding be saved, if he firmly believes what the Scriptures teaches concerning the Holy Ghost, in clear and express terms: For example; *That he is the Spirit of the Father, and the Spirit of the Son*, Rom. 8. Gal. 4. That he is sent by the Father, according to these express words, *Gal. 4. Because we are Children, God hath sent the Spirit of his Son into our hearts, whereby we cry Abba Father.* That he is sent also by the Son, as he himself saith in St. *John* 15. *I will send to you from my Father the Comforter, the Spirit of Truth, which proceedeth from my Father.* That *he is the Seal of the Promises, whereby we are sealed unto the day of redemption, and the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his Glory*, Eph. 1.

Of things Strangled and of Blood.

Pa. *You say* things strangled, and *swallow the blood of animals, which I hold lawful without, but directly against Scripture: Read in* Act. 15. *what passed in the Council of* Jerusalem, *and you shall finde that it was there solemnly decreed, to command the Gentils who were converted unto the Christian Religion, That* they should abstain from polutions of Idols, from Fornication, and from things Strangled, and from Blood.

Protest. That decree was made for a time by a Christian wisdom and prudence; because the Jews were utterly averse to the eating of flesh with its blood; the Apostles would have the Gentils who were converted to Christianity, to comply with the Jews through Charity, and not offend them for a thing which is of it self indifferent. And hence is that excellent expression of St. *Paul*, 1 Cor. 8. *If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

Pa. *From your answer it follows, I should be command* to abstain from polution of Idols,

and

and from Fornication, that but for a time, and whether both are lawful; for the Fathers of this Council, join together the pollutions of Idols, Fornication, things Strangled, and Blood.

Protest. It doth not at all follow: For one and the same decree may forbid some things which are evil absolutely, and at all times, and other things which are evil onely by accident, and for a time, and in respect of certain persons and particular circumstances.

Pa. *But the Apostles say in their decree,* it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden then these necessary things; That ye abstain from meats offered to Idols, and from Blood, and from things Strangled, and from Fornication; from which if ye keep your selves ye shall do well. *Therefore it is necessary to abstain from things strangled, and from blood, as well as from Idolatry and Fornication.*

Protest. There are divers sorts and divers degrees of necessity: Although Idolatry was then in request over all the world, and that the very wisest among the Heathen did not think simple Fornication to be a sin; never-

theless it was absolutely necessary to abstain from both these, because they were sins and crimes before God; and that necessity holds yet, and will ever hold, because it is never lawful to do things which are in themselves evil and sinful. It was also necessary at that time to abstain from things strangled, and from blood; not that it was of it self evil, but because it exceedingly offended the Jews. That necessity, as it was but for a certain respect, so was it but for a time, *viz.* until the Jews were better informed of the abolition of all the ceremonies of the Mosaical Law, and that the Gospel should shine in the midst of them in its full splendor.

Pa. *How do you demonstrate this difference?*

Protest. By two infallible Proofs: The first is, that the prohibition to eat fleth with the blond, was an Ordinance of the Ceremonial Law, which Jesus Christ abolished on his Cross; whereas the forbidding of Idolatry and Fornication, makes part of the Moral Law, where God saith in express terms, *Thou shalt have no other Gods but me*, and *Thou shalt not commit Adultery*. The other Proof is, that after the Council at

Jerusalem,

Jerusalem, the blessed Apostles continued to declaim against Idolatry and Fornication; yea, so highly, as to say, *That Idolaters and Whoremongers shall not inherit the Kingdom of Heaven*; and *That the Lake burning with fire and brimstone is prepared for them*, 1 Cor. 6. & Apoc. 21. But as for the ordinance of abstaining from things strangled, and from bloud; (yea, and from meats offered unto Idols too;) the Apostles are so far from inflicting upon it since the Council of *Jerusalem*, that they have abolished it by contrary decrees.

Pa. *How prove you that?*

Protest. I shall content my self at present, with the alledging to you of one place onely, out of 1 *Cor.* 10. *Whatsoever is sold in the shambles, that eat, making no question for conscience sake; for the earth is the Lords, and the fulness thereof. If any of them that believe not, bid you to a feast, and you be disposed to go; whatsoever is set before you, eat, making no question for conscience sake. But if any man say unto you, this is offered in sacrifice unto Idols, eat not for his sake that shewed it, and for conscience sake; for the earth is the Lords, and the fulness thereof: Conscience I say; not thine*

own, but of the other; for why is my liberty judged of another mans conscience? If you do not wilfully shut your eyes, you shall see the light which shines here on every side: You cannot deny, but that in Shambles, and on the Tables of unbelievers, there might be flesh with the bloud, and meat sacrificed to Idols; but the Apostle saith, that a man may eat of all indifferently, without hurting the conscience. It's true, he would have you respect the edification of your neighbour, and that for fear of offending a weak conscience; which saith, That that is sacrificed to Idols, you should in charity abstain from it: But this very thing confirms my discourse. For seeing your own conscience permits you to eat of all that is sold in the Shambles indifferently, and of all that is set on the Table of Infidels, (even those very things which are offered unto Idols;) onely it would have you forbear, when a tender and weak conscience takes offence. This is an invincible proof, that it is not in it self, like Idolatry and Fornication: For whether offence be taken or not, it is never lawful to commit either Idolatry or Fornication: These crimes, and these sins, do of themselves wound the con-

conscience of that person who commits them.

Pa. But how prove you, that the decree of St. Paul in 1 Cor. 10. was made after that of the Council of Jerusalem mentioned in Act. 15.

Protest. There is nothing more easie: Read the Acts of the Apostles, and you shall see in *Chap.* 18. that some years after the Council of *Jerusalem*, St. *Paul* went to the City of *Corinth*, and sojourned there a year and a half, during which time, he erected that fair and flourishing Church, to which a few years after, he addresseth his two Epistles: So that this Decree, *To abstain from things strangled, and from blood*, is much ancienter then this, *whatsoever is sold in the shambles, that eat, making no question for conscience sake.*

Pa. How comes it to pass, (I pray) that the Apostles make such different decrees about the same thing; and that they forbid at one time what they permit at another?

Protest. When the question is of things which are of themselves evil and pernicious, the decrees of the Apostles never alter; but when indifferent things are in question, they may vary, according to the variation of

divers circumstances. The Moral Law is always like it self, and of equal necessity; it is the Image of that righteousness and holiness in which God created our first Parents; and the model of that perfection, unto which we shall attain in the Kingdom of Heaven. But it is not so with the Ceremonial Law, which is variable as the shadow of a Body according to the different aspect of the Sun. It may be considered in three different times principally. The first from Gods institution of it by the ministry of *Moses*, until the death of our Lord Jesus Christ, who hath rent in pieces the vail of Ceremonies, and *cancelled the obligation* of so many painful *Ordinances, having fastned it to his Cross*, and cancelled it by his own blood. The second time is from the death of that blessed Saviour, unto the destruction of the Synagogue, and the full and complete manifestation of the Gospel. And the third shall last from the destruction of *Jerusalem*, and the perfect publication of the Gospel, unto the end of the World. In the first time, the Ceremonial Law was of necessity to be observed, and they who despised it, were driven out of the Synagogue, and cut off from the communi-

of the people of *Israel*. From the death of Jesus Christ, unto the full and perfect manifestation of the Gospel, it was sometimes necessary, for the edification of consciences, to observe the ceremonies of the Mosaical Law, and sometimes the quite contrary. And hence it is, that S. *Paul* to edifie the Jews, circumciseth *Timothy*, who was the son of a Greek and a Jewish Woman; but to root out of their hearts, the opinion of the necessity of the Ceremonial Law: and to let them see the holy liberty which he had in Jesus Christ, he would not circumcise *Titus*, who was a Greek both by Father and Mother. As the Sun takes away all shadows when it comes on our Zenith; so Jesus Christ, the *Sun of Righteousness*, dispelled all the shadows of the Mosaical Law, when he fully shed abroad the beams of his clear and divine light on his Church. Since that time, the observation of the old Ceremonies is become not onely vain and unprofitable, but also dangerous and deadly.

Why is it, that in the distinction of Meats, you comply not with us, as the Primitive Christians complied with the Jews? It is because you have lefs Charity, than those

Pri-

Primitive Christians; or that you think us less considerable than the Jews?

Protest. It is very easie to observe the difference which is here more then palpable. God himself had many times repeated the prohibition of things strangled, and of bloud in the Old Testament; but in the New Testament, you see not the least footsteps of that distinction which you make in your Church, betwixt the flesh of Birds, and of four footed Beasts, and of Fishes. The Primitive Christians abstained from things strangled, and from bloud, in kindness to the Jews, who were infirm and weak in the Faith; but you would be offended, if we should say you are so: The Jews did not yet know that God had permitted them to eat things strangled; but you cannot be ignorant, that Jesus Christ, and his Apostles, permit you to *eat whatsoever is sold in the shambles, and whatsoever is set before you, on the Tables of unbelievers, making no question for conscience sake.* You know very well, that the Apostle doth not onely assure you, *That every Creature of God is good, and that nothing is to be refused, if it be received with thanksgiving*; but also, that he gives such an appellation to the Command of *abstaining*

from

from them, as should make you tremble, 1 Tim. 4.

Q. *But would you not for our sakes abstain from eating of Flesh for some days?*

Prot. If it were requisite for your Salvation, I should willingly abstain from eating of Flesh; not onely on Fridays, and Saturdays, the four Ember weeks, Holiday-Eves, and all the Lent; but I would abstain from it, as long as I live. It is sufficient for us to be assured in our Consciences, by the Word of God himself, of *the liberty which Jesus Christ hath purchased for us*; and to know That *the Kingdom of God consists not in Meats and Drinks, but in Righteousness, Peace, and joy in the Holy Ghost*. But this liberty must be used with a holy prudence, to the glory of God, and edification of our Neighbours. There are some times, and occasions, when a wise and charitable man will voluntarily abstain from eating of Flesh: as well to shew, that the use of it is indifferent to us, and that we are far from gluttony with which we are reproached; as not to offend those in whom we see some sparks of a good Conscience: But if any one undertake to spy out our liberty, and to make a sinister interpretation

of

of our deportment, as if by a motion of conscience we were induced to imitate them, approving their Superstitious Fasts; In this case I would make no scruple at all, to eat flesh in the sight of the Sun; but yet with all Sobriety and Thanksgiving.

Of the Abolition of the Sabbath, and observation of the Lords day.

Pa. *You have abolished the sanctifying of the Saturday, which is the* Sabbath, *instituted by God himself; and you observe the first day of the week, which you call the* Lords day. *Shew me that this is founded on the holy Scripture.*

Protest. The Sabbath was abolished by Jesus Christ, who was *the Lord* and Master of it, and who rent in pieces the vail of fleshly and worldly ceremonies, and put an end to all the shadows and figures of the Mosaical Law: For to distinguish the Christian Church, from the Jewish Synagogue, his blessed Apostles being guided by his Spirit, chose another day for the publick exercises of Piety and Devotion. And they could not have chosen one more pro-

per,

per, then that on which Jesus Christ *the Sun of Righteousness* arose from the Grave, victorious, and triumphant over the world, sin, death, the devil, and hell. The Jews sanctified that day, on which God finished the admirable work, of the Creation of the World. And we solemnize that on which our *Lord and Saviour* finished the incomparable work of our Eternal Redemption. And therefore we call it *the Lords day*, the day that is appointed and consecrated to publish his glorious victories, and to celebrate his divine praises.

Pa. *I do not ask you why the Sabbath was abolished, and the Lords day instituted; but I would have you tell me freely, if the change of the Saturday into the Lords day, can be proved by the holy Scripture, or not.*

Prot. It is clearly proved by the holy Scripture.

Pa. *But I have not read in any Book of the holy Scripture, either the abolition of the Sabbath, or the observation of the Lords day.*

Prot. I see then you have very ill read, and little meditated on the holy Scripture.

Pa.

Pa. *Tell me therefore where the abolition of the Sabbath is mentioned.*

Protest. In *Colos.* 2. *Let no man judge you in meat or in drink, or in respect of an holy day, or of the New Moon, or of the Sabbath day.* And in *Gal.* 4. *You observe days, and moneths, and Sabbaths, and years. I am afraid of you, least I have bestowed on you, labor in vain.*

Pa. *Where is the Lords day mentioned?*

Protest. The day which we call the *Lords day*, is the first day of the week, on which our Lord Jesus Christ rose from the dead; and which after his Resurrection, he many times made choice of, to shew himself unto the assembly of his Apostles; as appears especially by St. *John*, Chap. 20. It was on this day, that the Primitive Christians did assemble to pray unto God, and to preach his Word; to participate of the Sacrament, and to collect the publick Alms; as you may see *Acts* the second, and twentieth, and in 1 *Cor.* 16.

Pa. *But I ask you to shew me the very words* Lords day.

Protest. If you will open your eyes, I can easily shew it you in the *Apocalyps*, Chap. 1. where St. *John* the Beloved Disci-

ple

apply Faith in express terms, *I was in the Spirit on the Lords day.* But if it were otherwise, yet this word is not necessary to salvation: For a man who should be converted in the remotest part of *America*, and should die without having heard the very word *Lords day*, and without knowing, that the Christians observe such a day, may notwithstanding be saved. For this Divine Oracle, is an Eternal and unalterable Truth, *If thou shalt confess with thy mouth, the Lord Jesus; and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* Rom. 10.

Of the word Sacrament.

Pa. *Can you prove to me by the holy Scriptures, that there must be Sacraments in the Church; and in what passage can you shew me the word* Sacrament?

Protest. This demand will make people either pity you, or laugh at you. Seeing the word *Sacrament* is a Latine word, I cannot shew it you, either in the *Old Testament*, which was written in Hebrew, or in the *New*, which was written in Greek: But I will shew you those words, which must of necessity be

be rendered by the words, *Sign* and *Seal*, and the word *Mystery*, which your Latine interpreter hath translated *Sacramentum*.

Pa. *What doth the word Mystery signifie in your opinion?*

Protest. It signifies properly a *secret* or a *thing hidden*. And hence it is, that the ancient Heathens gave the name of *Mystery*, to the services of their false gods, which they hid from the people.

Pa. *To what do you think that the holy Penmen apply the word Mystery?*

Protest. First, To all the deep and profound Doctrines, which from all eternity were hid in God, and which he hath been pleased to reveal to men. It is in this sense that the Apostle saith, 1 *Tim.* 3. *Great is the Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.* So in *Ephes.* 3. speaking of the calling of the Gentiles, he useth these words. *By revelation he made known to me, the mystery which in other ages was not made known unto the sons of men; as it is now revealed to his holy Apostles and Prophets, by the Spirit, that the Gentiles should be fellow heirs of the same*

same Body, and partakers of his promise in Christ by the Gospel.

Secondly, This word *Mystery* is applied to those things which (besides what they are naturally) do signifie and represent other things, to which they bear some resemblance, or with which they have some agreement and analogy; and it is in this sense, that St. *John* in Seventeenth of the *Apocalyps*, having seen the *great whore* in the form of *a woman, arayed in Purple and Scarlet, and decked with Gold and precious Stones and Pearls*, the Angel said to him, *I will tell thee the mystery of the woman, and of the beast, which carrieth her*, where your interpreter doth likewise translate it, *I will tell thee the Sacrament of the Woman.*

P. *To what purpose is all this discourse?*

Protest. To let you see, that in all ages, God hath instituted in his Church some mysterious signs, which represent and seal to us his graces. So under the *Old Testament*, he ordained *Circumcision*, which was *the sign of the Covenant, and the seal of the Righteousness which is by Faith.* Gen. 17. and Rom. 4. He likewise commanded the *Passover*, which was the *memorial* of the Angels passing over, who destroyed all the

first born of *Egypt*, *Exod.* 12. It was also a Type of Jesus Christ, *Our Passover*; and *the true Lamb of God, which taketh away the sins of the world*, 1 *Cor.* 5. and St. *John*, chap. 1. So under the *New Testament* we have the Water of Baptism, whereby is represented to us the Holy Ghost; who regenerates us by his vertue, and seals to us the remission of our sins, in the Blood of our Lord Jesus Christ. We have also the Bread and Wine of the holy Supper, which our Lord hath instituted to be the *memorial* of his blessed sufferings, and to signifie, and spiritually to exhibite to us his Body broken, and his Blood poured out, and to be the sign of our sacred Union with him: But as the *Israelites* of old, who were circumcised according to the Ordinance of God, and celebrated the Passover, according to his command, obtained salvation and glory, without having heard of this word *Sacrament*: So a true Christian who is baptized, *In the Name of the Father, Son, and Holy Ghost*; and *worthily* partakes of the Lords Table, shall be saved and glorified eternally; although he never heard the word *Sacrament* pronounced: For *God so loved the world, that he gave his onely begotten Son,*

that

that whosoever believeth in him, should not perish, but have everlasting life, &c. Joh. 3.

Of the number of the Sacraments.

Pa. *You believe that there are but Two Sacraments; where finde you that in the holy Scripture?*

Protest. Taking the word *Sacrament* in its largest signification for all sorts of *sacred signs* (in which sense it is often used by the Fathers, and in the Vulgar translation it self) we acknowledge as many Sacraments, as there are corporal and sensible things, which can signifie and represent to us the spiritual and invisible Graces of God: But taking it in its strictest signification, for the sacred signs instituted by God, to represent, seal, and spiritually to exhibite to us Jesus Christ and his benefits. In this sense it is true, that we believe but Two Sacraments, *viz. Holy Baptism, and the Lords Supper.*

Pa. *I ask you to prove by the holy Scripture, that there are but these Two Sacraments?*

Protest. This is as if you should say to me, prove that there are but Five Books of *Moses*; that there are but Four great Pro-

phets, and Twelve small; or that there are but Four Gospels. The one is as easily proved as the other: For as I make appear, that there are but Five Books of *Moses*, not by quoting a passage which says so expressly, but counting them one after another, they are found to be but Five, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; although there be no passage which saith expressly, that there are but Four great Prophets, yet counting them one after another, *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*, I make appear there are just Four; running over the small Prophets from *Hosea* to *Malachi*, I demonstrate they are precisely Twelve; turning over the Gospels, St. *Matthew*, St. *Mark*, St. *Luke* and St. *John*, I prove they are Four, and no more: So say I of the Sacraments of the Christian Church. I finde in the Twenty eighth of St. *Matthew*, the Institution of Baptism: After which, holy story shews me, that the Apostles, Evangelists, and ordinary Pastors, did administer the *Baptism of Repentance, for the remission of sins*, I finde likewise, the Institution of the holy Supper, in St. *Matth.* 26. St. *Mark* 14. St. *Luke* 22. and 1 *Cor.* 11. And afterward, I see the

Bread broken, and the Cup administred in remembrance of the Body of Jesus Christ *broken for us*; and of his precious Blood *shed for the remission of our sins*. But perusing all the *Evangelists* one after another, and viewing all the Acts of the Apostles, and all their Epistles, and reading from the beginning, to the end of the *Apocalyps*, (which is the last of all the Canonical Books) I do not finde, that our Lord hath instituted any other signs to be practised in his Church unto the end of the World, to be common to all Believers, and to be the Representations of our Redeemer, and the Seals of our Eternal Redemption.

That which confirms me in this sacred belief, is the excellent resemblance that there is betwixt the Sacraments of the *Israelites* and ours: For their ordinary Sacraments were Circumcision, to which our Baptism answers; and the Passover, to which the Lords Supper answers: And (which is yet more admirable) all their extraordinary and miraculous Sacraments were the Antitypes of our two Sacraments. Nothing can be added to the discourse of St. *Paul*, in 1 *Cor.* 10. where endeavoring to divert Christians from the incredulity,

Rebellion and Obdurateneſs of the ancient *Iſraelites*, and to make them apprehenſive of the ſevere vengeance which God executed upon that unbelieving, and rebellious people. He lets them ſee, that they had Sacraments anſwerable to ours, and yet that kept them not from periſhing. *My Brethren* (ſaith he) *I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea, and were all baptized unto Moſes, in the Cloud, and in the Sea; and did all eat the ſame Spiritual meat, and did all drink the ſame Spiritual drink: For they drank of the Spiritual Rock that followed them, and that Rock was Chriſt. But with many of them, God was not well pleaſed, for they were overthrown in the Wilderneſs. Now theſe things were our examples, &c.* You may obſerve (if you pleaſe) that for fear we ſhould flatter our ſelves in our Vices, and ſhould live in Carnal ſecurity, under a pretence, That our Lord Jeſus Chriſt hath honored us with his Baptiſm, and his holy Supper; the Apoſtle ſhews, that the *Jews* alſo had their Baptiſm, and their Euchariſt, ſeeing they were all baptized by *Moſes* in the Cloud, and in the Sea; and did eat

Manna,

Manna, and did drink of the Water of the Rock, which were the Sacraments of Jesus Christ, *the true Bread which came down from Heaven*; and *the true Water springing up unto everlasting life*. Now if the Christians had had any other Sacraments, besides Baptism and the holy Supper, they might have refuted the discourse of the Apostle, saying, It is true, that the *Israelites* of old, were punished by God for prophaning the Two Sacraments, which answer to our Baptism, and our holy Communion: But we have many others, with which they were not favored; on the contrary, St. *Paul* confines himself to the Two Sacraments which we believe.

This was the belief of those ancient Fathers, who said very pithily, That the Two Sacraments of the Christian Church, did flow from the side of our Lord Jesus Christ, when he was pierced on the Cross, and that Water and Blood issued out. The Blood which redeems us, and is given to us in the Eucharist, as the Spiritual drink of our souls; and the Water which regenerates and sanctifies us, that is the Holy Ghost, represented and signified by the Water of Baptism.

In fine, if your party do not with us positively say, That there are but Two Sacraments; yet the chiefest of them do freely confess, that these are the two principal Sacraments of the Christians.

Pa. *You believe that there are but Two Sacraments, and I believe there are Seven.*

Protest. You must prove your belief by the holy Scripture: For he who affirms a thing, is obliged to prove it. Your *Peter Lombard* who lived in the Twelfth *Century*, was the first that pitched upon the precise number of *Seven Sacraments*. We finde no Council before that of *Trent*, which determined, That *there are just Seven Sacraments*; and that *there are neither more, nor less*. Were it not that I should change my discourse, and stray too far from the principal design of this Conference, I could easily shew you, That instead of Seven Sacraments, you have Thirteen: For you your selves say, That the Sacrament which you call *Orders*, is subdivided into Seven, which have each of them a particular form, and different ceremonies. *Viz.* The *Porters*, *Readers*, *Conjurers*, *Acolytes*, *Subdeacons*, *Deacons*, and *Priests*. But when you shall be pleased to justifie these Seven, or Thirteen

Pretended

Pretended Sacraments, I will shew you (by Gods help) as clearly as the Sun, that there are but Two; and that these Two are sufficient, seeing one of them is the Sacrament of our Spiritual birth, and entrance into the Church; and the other is, the Sacrament of our nourishment and growth, until *we all attain unto the measure of the perfect stature of our Lord Jesus Christ.*

Of the Baptism of little Children.

Pa. *You believe it necessary to Baptize little Children, and yet the holy Scripture mentions no such thing, neither can you prove it.*

Protest. I believe Baptism to be necessary, by the *necessity of command*; that is, it is necessary, as much as in us lies, to obey the command of our Lord Jesus Christ, and to administer Baptism, *In the Name of the Father, Son, and Holy Ghost*: But we believe it not necessary by a *necessity of means*, as if it were impossible to be saved without receiving the Water of Baptism. It is the contempt and prophanation of Baptism, and not the simple and inocent privation of this

this Sacrament, which blocks up our entrance into the Kingdom of Heaven; God doth not tie his grace to Elements, which are not always in our power. And as St. *Peter* testifies in clear and expreſs terms, *The Baptiſm which ſaves us, is not that by which the pollutions of the fleſh are cleanſed*, 1 St. Pet. 3.

Pa. *We will diſcourſe ſome other time of the neceſſity, and uſe of Baptiſm; it ſufficeth at preſent, that you believe it fit and proper to baptize little children, and that you baptize them as well as we.*

Proteſt. It is true, that is our belief, and our practice.

Pa. *Therefore you believe and practice in your Church, things which are not in the holy Scripture: For you muſt confeſs, that the Order for Baptizing of little Children, is not to be found in the holy Scripture.*

Proteſt. I confeſs it is not found there, in expreſs terms, but I maintain, that it is deducible thence, not onely by apparent and probable Arguments, but likewiſe by moſt evident and neceſſary conſequences. If it were otherwiſe, the moſt part of your chiefeſt Doctors, would be meer Cheats and intollerable Sophiſters; and above all, Cardinal

nal *Bellarmine*: For he undertakes to prove the Baptism of little Children, expressly by the holy Scripture. And it is one of the most powerful means he makes use of, to confound the Anabaptists. *Bellar. de Sacr. Bapt. lib. 1. cap. 8.*

Pa. *Shew me those Proofs which you pretend to be so clear and convincing.*

Protest. The first Proof for the Baptism of little Children, is drawn from the Covenant of Grace, wherein God discovers so abundantly the eternal riches of his infinite mercies; that he receives no person into this holy and divine Covenant, but he admits his Children likewise; as appears by the words which he spake to *Abraham*, *Gen.* 15. *I am thy God, and the God of thy Seed.* And by those which you read in *Acts* 2. where St. *Peter* tells the Jews; *The Promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.* Whence we form this Argument: All they who have part in the Covenant of Grace, ought also to have part in the Seal of that Covenant, and in the Sacrament, which is the sign of the entrance into that Covenant; but not onely Believers, but also their Children, have

have part in the Covenant of Grace. Therefore, not onely Believers, but also their Children, ought to partake of the Seal of that Covenant, and of the Sacrament, which is the sign of the entrance into that Covenant, *viz.* Baptism.

That you may comprehend the invincible force of this Argument, consider I pray the sequel of the words of St. *Peter*. *Repent* (saith he) *and be baptized every one of you in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost: For the promise is unto you, and to your Children.* This gives us new subject to argue further after this manner: To whom soever the Reason of a command belongs, to him also belongs the command it self. But the Reason of the command to be baptized, belongs to the Children of Believers: Therefore the command it self to be baptized, belongs to the Children of Believers. The first Proposition is out of doubt, and the second is proved by the Apostle St. *Peter*, who infers Baptism by a reason which is common, both to Parents and Children. For it is, as if he had said, All they to whom the Promise of God, in Jesus Christ, is made,

ought

ought to be baptized: But the Promise of God, in Jesus Christ, is made to you, and to your Children. Therefore you and your Children ought to be baptized.

But if you doubt yet, whether Children have a part in the Covenant of God, in Jesus Christ, mark, I pray, the discourse of the Apostle St. *Paul*, 1 *Cor.* 7. Where speaking of the Holiness and Consecration, which is wrought by vertue of the Covenant, he saith in express terms, *The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband; else were your Children unclean, but now are they holy.* This furnisheth matter for a new Argument, which we thus form: All they that are holy and consecrated to God, ought to receive the Mark and Seal of their Holiness, and Consecration; But the Children of Believers, are holy and consecrated unto God. Therefore they ought to receive the Mark and Seal of their Holiness, and Consecration; which is the Sacrament of Baptism.

I must not omit what is recited in St. *Matthew*, Chap. 19. *Little Children were brought to Jesus Christ, that he should put his hands on them and pray*; and when his Disciples

Disciples would have hindered them, our Lord saith unto them, *Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven.* Which gives us subject to argue thus, If our Lord Jesus Christ, when he was upon Earth, would have little Children brought to him, will he now being in Heaven, take it ill, that they should be presented to him by the Sacrament of Baptism? His glory being augmented, are his Love and Compassions diminished? He that gives the greater, will he deny the less? If this merciful Saviour prayed for Children, and put his hands on them, will he be displeased, if his Servants consecrate them unto him, by Prayer, and calling upon his holy Name, and by sprinkling on them the Water of his Baptism? Finally, To all those to whom the things signified appertain, the signs appertain likewise, if they are capable to receive them, (as the Crown, which is the mark and sign of Royalty, belongs to him, to whom the Kingdom belongs, and Children are crowned as well as old Men;) But the Kingdom of Heaven belongs to little Children: Therefore to them belongs Baptism also, which is the sign of the entrance into that Kingdom,

dom, and the mark of the right we have to it; and (if I may so speak) it is as it were the Crown, whereby are consecrated all those who have right to this Heavenly Kingdom.

Pa. *Have you no other arguments than these?*

Protest. We read in St. *Matth.* 28. That our Lord Jesus Christ after his Resurrection said to his Apostles, *Go and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost.* Every one knows that this word *Nations* signifies multitudes of humane Creatures, of both Sexes, and of all Ages, without exception: But Children are humane Creatures as well as perfect men are. Therefore they must be baptized, in obedience to the Command of our great God and Saviour.

Pa. *By this reason it follows, that little Children must also be taught and instructed; for our Lord Jesus Christ joyns Instruction and Baptism together, saying,* Teach and Baptize all Nations.

Protest. All that can be concluded from thence, is, that we must teach all those who can receive Instruction; and baptize all those who are capable of Baptism. But Children are capable of Baptism, but not of Instruction.

Pa.

Pa. *Is there any the holy Scripture any example of the baptizing of little Children?*

Protest. As God receives into the Covenant of Grace, not onely Believers, but also their Children; so at the birth of the Christian Church, when a Father, or a Mother of a Family was Baptized; all those of the House and Family was Baptized likewise. And of this we have divers eminent examples: amongst others, St. *Luke* tells us in *Act.* 16. that *Lydia* a seller of Purple, *was baptized, and all her houshold*: and that the Goaler of the City of *Philippi* was baptized *and all his houshold*. And in 1 *Cor.* 1. the Apostle St. *Paul* saith without any exception, that he baptized *the houshold of Stephanus*. Now it is not at all likely, that in so many *Houses* and *Families*, there was not so much as one Child. Cardinal *Bellarmine* useth this Argument as well as we.

Pa. *Have you no stronger Argument?*

Protest. I have one so forcible and convincing, that the same Cardinal *Bellarmine* maintains, *it can no way be evaded by the Anabaptists*. It is that which is taken from Circumcision: for seeing the Children of

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the Jews were Circumcised on the Eighth day, why should not little Children of Christians be Baptized? Why should there be a Sacrament for those, and none for these? The proof is clear and necessary; for Jesus Christ is not come to restrain the graces and favours of God, but rather to enlarge and extend them, even unto the end of the world: and seeing Baptism succeeds Circumcision, it follows of necessity, that all they who were Circumcised under the Old Testament, ought to be Baptized under the New.

Pa. *How prove you that Baptism succeeds Circumcision?*

Protest. First, Because if Baptism had not succeeded Circumcision, no Sacrament of the Christians had succeeded the Circumcision of the Jews; and by this means the Synagogue had had a grace and priviledg, whereof the Church had been deprived; and *Moses* had been more favourable to Children, then Jesus Christ. Secondly, I prove the same truth by the words of the Apostle St. *Paul*, who in *Col.* 2. gives to Baptism the very name of *Circumcision*, to teach us, that it is the antitype of it: *You are* (saith he) *Circumcised with the Circumcision made*

 without

without hands, in putting off the body of the sins of the Flesh, by the Circumcision of Christ, being buried with him in Baptism.

Pa. *It may be said, that Baptism is* the Seal of Faith *in our Lord Jesus Christ; and consequently, that Children are not capable of it, seeing they are not capable of Faith; for the seal belongs onely to those, to whom the thing which is sealed therewith belongs.*

Protest. To this I answer, That Circumcision was also *the Seal of the righteousness of Faith*: St. *Paul* teacheth it in express terms, in *Rom.* 4. As therefore in the person of *Abraham* (who was circumcised in his old age) Circumcision was *The Seal of Faith*, which was already formed in his heart; but in the person of *Isaac*, (who was circumcised the eighth day after his birth) it was *the Seal of Faith* which he should have in time. So in respect of Believers, Baptism is *The Seal of Faith*, which God hath wrought in their hearts; but in reference to Children, it is *the Seal of Faith*, which shall be begotten in them, when they come to perfect Age.

Pa. *It may be further objected; That if Baptism ought to be administred to all those*

to

to whom Circumcision was administred, because Baptism succeeds Circumcision; by the same reason, the Eucharist ought to be administred, to all those who did eat the Paschal Lamb, seeing the Eucharist succeeds the Jewish Passover: but you stay longer before you admit your Children to the holy Supper, then the Jews did before they admitted their Children to the eating of the Paschal Lamb.

Protest. The Jews admitted their Children to eat of the Paschal Lamb, so soon as they were able to eat Flesh, and to ask their Fathers, the reason of that legal Ceremony; and we defer the admitting of ours to the holy Supper, until they be capable of those dispositions which God requires; and are able to examine themselves according to the command of the Apostle, 1 *Cor.* 11. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Pa. *I confess that the Baptism of Christian Children, is solidly proved by the Circumcision of the Children of the Jews: But that argument which is of it self invincible, doth in your mouth lose all its force and vigour.*

Protest. And why so?

Pa. *Because you believe that* Preaching is the essential form of Baptism: *But little Children are not at all capable of understanding it.*

Protest. This is the onely exception, and sole evasion of your Cardinal *Bellarmine* in *Book* 1. of the Sacrament of Baptism *Chap.* 8. but he is grosly mistaken, and fights with his own shadow. That you may be stopt no longer by this Bug-Bear, be pleased (for once) to hear what we believe on this subject, and what our practice is: For the observation of order and decency; for the rendring of Baptism more solemn and venerable; and to demonstrate both to men, and Angels, that we receive little Children into the Communion of the Church, and that we own them to be members of the Mystical Body of our Lord Jesus Christ; we Baptise them (as often as we may) in the places of our sacred Assemblies, and at the time of the publick exercises of our devotions; and (if I may so speak) we Crown them as solemnly as possibly we can. But we do not at all believe, that Preaching is of the essence of Baptism: Also the Ministers do not address their Sermons to

little

little Children: and as for those, who are Baptised, either at any other time then when there is a Sermon, or in any other place then in the Church; we do not at all question the validity of their Baptism.

THE FIFTH DISCOURSE

Of our Confeſſion of Faith, How it is proved by the Holy Scripture, and the true way eaſily to end all our Controverſies.

Papiſt. *SEeing you believe nothing at all, but what is in the holy Scripture, here is a Bible of the* Geneva *Impreſſion, ſhew me therein your Confeſſion of Faith, word for word.*

Proteſt. If you go this way to work, I ſhall quickly ſatisfie you: For to ſpeak properly, that very Bible it ſelf, is my *Confeſſion of Faith*, ſeeing I believe in general all that it contains: And I believe, that there is nothing neceſſary to ſalvation, which is not therein contained. You dare not ſay as much,

much, who believe so great a number of things, whereof the *divinely inspired Scripture* makes not the least mention; and so many things which are directly contrary to it. If your Popes and their Creatures had not *intruded into things which they saw not*; and if they had not introduced into the Christian Religion their own fancies and dreams, under the fair and specious name of *Apostolick Traditions*; and if they had not obliged peoples Consciences to receive them upon pain of an *Anathema*; we should now fight under the same banner, and should need no other colours, or badg of our Christianity, then the *Apostles Creed*. But because of the confused and strange medley of so many different opinions, there was a necessity of *separating the precious from the vile*; and sincerely to declare before Heaven, and Earth, what things we embrace, and what we reject; in what we agree, and in what we differ. This is the true aim, and end of our *Confession of Faith*.

P. *Shew me in your Bible, that God hath forbidden the Invocation of Saints, the Veneration of Reliques, and the Adoration of Crosses: Shew me that there is no blood in the Cup, that there is no Purgatory, no*

Limbus,

Limbus, no Jubile, no Indulgences. Where is it written that there is no Transubstantiation, and that we must not sacrifice Jesus Christ dayly, as a propitiatory Sacrifice for the remission of the quick and dead?

Protest. To convince you, and to let you see that this cavilling is both unjust, and ridiculous, and altogether unbeseeming persons of Honour; I demand of you a Thousand Crowns; I affirm that you owe me so much, and that you are obliged to pay me in ready Money. What say you to that?

Pa. *I say it is false; and that you are bound to prove what you say, and to produce my promise, or obligation.*

Protest. And I affirm, that you are bound to prove that you do not owe me the sum of 1000 Crowns: I summon you to shew me in the authentick Acts of some Notary, word for word, *Peter doth not owe* 1000 *Crowns to Alexander.* If this be not found written in the very study of your Notary, you must confess the debt, and pay it me.

Pa. *I reply to that, that your proceeding is unjust, and altogether ridiculous, and insupportable; because he who affirms, that*

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a man owes him Money, is bound to justifie the debt, and to produce good and authentick proofs for it; otherwise you would bring us into a most horrible confusion: I should be as well grounded in demanding Ten thousand Crowns of you, as you are in demanding One thousand Crowns of me. I might say as you do, Prove that you do not owe me so much.

Protest. You are in the right: and I should be mad, and brutish, if I should insist any further against such palpable right, and justice. This shews you clearly, that it belongs to him who affirms a thing to prove it; otherwise there is no impiety nor blasphemy, which might not be defended by such cavilling. A Jew will ask you to shew him any one express passage in the Old Testament, which tels us, *That we must not believe the Talmud; and that it is a book full of fables and cheats.* A Mahometan will obliege you to shew him either in the Old, or New Testament, That *Mahomet was a false Prophet, and an Impostor; and that the Alcoran is full of impieties and blasphemies.* In fine, the very Pagans will sing Victory; because it is not found in the holy Scripture, word for word, *That we*

must

must not worship Jupiter, Juno, Mars, Venus, *and such Deities: and that we must not consecrate Temples nor Altars to them, nor offer Sacrifice to them.* If you will have me believe any thing necessary to the salvation of my Soul; you must shew it me in this holy *Bible*: It is the Magazine of all the promises and obligations, whereby we learn what God promiseth us, and to what he obligeth us: It is the Table whereon God hath drawn true Religion to the life; and the Marble, on which he hath ingraven with his own Finger the Rules of his pure Service.

Pa. *All those points which I have mentioned, are in your* Confession of Faith; *and consequently, you are bound to shew them to me in the holy Scripture, in clear and expres's terms. It is you that have imposed this Yoke upon your selves, and voluntarily subjected your selves to this Law; as appears by the Fifth Article of your* Confession of Faith.

Protest. To confound you, a man need onely read that Article of our *Confession of Faith*: It is thus, word for word; *And forasmuch as the holy Scripture is the rule of all verity, containing whatsoever is necessary*

cessary to the Service of God, and our Salvation; it is not lawful for men, no nor Angels, to adde unto, or take from, or alter any part of it. Whence it follows, *That neither Antiquity, nor Customs, nor Multitude, nor Humane wisdom, nor Opinions, nor Determinations, nor Edicts, nor Decrees, nor Councils, nor Visions, nor Miracles, ought to be opposed to this holy Scripture.* On the contrary, *All things ought to be examined, regulated, and reformed by it; and as agreeable to this, We receive the three Creeds,* viz. *The Apostles, the Nicene, and the Athanasian.* Observe (if you please) first, That the question here is not of all sorts of truths in general; but such as are essential and necessary to the salvation of the Soul. Secondly, That we declare indeed, the holy Scripture to be the rule of these truths; but we do not at all affirm, that nothing must be believed, but what is verbatim in the holy Scripture.

Pa. *That is the same thing.*

Protest. Who told you so? quite contrarily. You must be more then blinde, if you perceive not the difference that there is betwixt the rule, and the thing which is regulated thereby; betwixt a Square or Level,

and

and that which is squared or levelled; betwixt the Touchstone and the Gold that is tried by it; and betwixt the Pattern or Model, and the work which is formed or reformed by it.

Now we hold, that the holy Scripture is the Rule, Square, Level, Touchstone, Pattern, and Model; and that whatsoever concerns the glory of God, and mans salvation, ought to be regulated, squared, levelled, tryed, formed, and reformed by this Rule, Square, Level, Touchstone, Pattern, and Model; and consequently (to speak absolutely, and precisely,) the one is not the other, and is not expressed in so many words and syllables. If there were any ambiguity, it would belong to him who made the *Confession of Faith*, to explain it; but the aim and intention of this Article, is clearer then the Sun. Every one knows, that *the same rule serves to shew, both what is straight, and what is crooked:* And therefore the same Scripture serves to shew us, what is good or evil, in matters of Religion. Whatsoever is found conformable to this divinely inspired Scripture, ought to be received with *the Obedience of Faith*; and whatsoever is not conformable, or is contrary to it, ought

to

to be rejected. The Article is plain enough of it self, and the example that is at the end, leaves no shadow of difficulty: For having affirmed, *That all things ought to be regulated, examined, and reformed, according to the holy Scripture:* It is added, *And according to that, we receive the three Creeds, the Apostles, the Nicene, and the Athanasian.* Now, who knows not, that not one of these Creeds is found verbatim in the holy Scripture? Therefore, as we receive them, because they are found conformable thereunto: So on the other side, we reject the new *Profession of Faith* of the *Romish* Church in all its Articles, which are not found conformable, or which are contrary thereto, whatever pretence of Piety they may have.

Pa. *You confess then, that there is not any one Article of your Confession of Faith in the holy Scripture.*

Protest. I do not tell you so: On the contrary I affirm, That some of them are found there, in equivalent terms, and are justified by clear and express passages; and the rest are drawn and deduced thence by necessary and evident consequences. That you may understand this, know, that in the writing,

entituled;

entituled, *The Confession of Faith, made with common consent, by the Reformed Churches of the Kingdom of France*, are inserted two sorts of Articles. Some are Affirmative, which contain the things that we believe, as well those which are essential to Faith, as those which do in some sort flow from, or depend on them: The others are Negative, which observe some Errors, Superstitions, and false Services, which have been introduced into the Christian Religion; and do declare, That we reject them, and that it is impossible for us to submit to them.

Pa. *What difference do you put between the one, and the other of these?*

Protest. The difference is very great, and it will be easie to shew it you, if you do not wilfully shut your eyes against the light. It is one thing to know those things which are necessary to be believed, and without which we cannot be saved; and another thing to know those errors and abuses which are opposite to this *holy Faith*. For example; No man shall be saved, without the knowledge of the true God, and the onely Saviour of the World: For this Oracle came from the Son of God his own mouth; *This*

is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent. If a true Believer, who *worships* this great and living God, *in Spirit and in Truth*, never heard of any false Deity; this shall not at all prejudice his Salvation: But if he lives in a Countrey, where the Sun, Moon, and Stars are worshipped, or else some *Jupiter* and *Juno*; he is obliged to reject this worship, as unlawful, and to say (at least in his heart) *O great God, thou alone oughtest to be worshipped!* In like manner, He that believes that our Lord Jesus Christ is the *Great Prophet*, that God had promised the Children of *Israel*, by the mouth of *Moses*, (*the Faithful servant in all his House*,) is not obliged to know, That there have been Impostors, who have had the impudence to take upon them, and usurp the same title. *And to the faithful*, who never heard of *Mahomet*, this ignorance is not, (nor can be) prejudicial: But he who lives amongst *Mahometans*, and knows what they believe of their *Mahomet*, is obliged to renounce him for a *False Prophet*, and an *Execrable Impostor*. The *Affirmative* and *Positive Doctrine* is one, simple, and unchangeable; therefore those Articles which

embrace

embrace it, are constant, and always like themselves: But Errors and Superstitions multiply without end, and do often change their countenance. And this is the reason, why those Articles which do condemn and reject them, do necessarily vary, according to the different inventions of men. At all times, and in all places, a man is obliged to the Positive belief of those points which are necessary to salvation; but he is not obliged to reject Errors and Superstitions, but when he meets with them, and lives in a time and place, in which they bear sway. And hence it is, that the Confession of Faith, called the *Apostles Creed*, (because it is the sum and abridgment of the Doctrine taught by the Apostles, and left us in their Divine writings; and therefore ought to be the *Rule of Faith*, in all ages, and in all parts of the habitable World) obligeth us to confess what we believe, and should all of us have, both in our hearts and mouths, if we will be saved; but it doth not oblige us to mention the Errors and Impieties which we ought not to believe, and to reject with horror and execration. When this Sacred Creed was composed, there was in the World an infinite number of Errors, Idolatries, and

services, and yet it makes no mention of them: It obligeth us to say, *I believe in God, the Father Almighty: I believe in the Son, and in the Holy Ghost, &c.* And not to adde; But I believe not in *Jupiter*, in *Mars*, in *Mercury*, *&c.*

Pa. *Apply this to our Controversie.*

Protest. A man is no true Christian, and shall not be saved, if he believe not in Jesus Christ crucified; and if he puts not all his trust and hope in his Death and Passion. Moreover, if one should preach to him any other Head and Saviour, then this same Jesus, any other Purgatory then his Blood, any other Sacrifice, then that of his Cross; he is obliged to reject them, because Jesus Christ is not onely the *Saviour of the World*; *but there is no salvation in any other, and there is none other Name under Heaven, given among men, whereby we must be saved.* But he who lives in a time when, and place where no mention at all, either good or bad, hath been made of the Pope, or of Purgatory, or of the Pretended Sacrifice of the Mass, or any such like things, he may be utterly ignorant of them, without the least preiudice to his salvation: Such were the faithful who lived in the time of the holy

Apostles,

Apostles and Primitive Martyrs of Jesus; and likewise all those who lived in the following ages before *the son of perdition was revealed*. And such may many Believers be nowadays; as if in *Scotland*, or in *Switzeland*, or in any other part of the World, where the Pope doth not rule, and where his Religion is not exercised, some one among them, should never hear of the Pope, nor of the Mass, nor of Purgatory; or, as if in the remotest part of *India*, a poor Pagan should be converted to Christianity, and should die without having heard Christians speak of any thing, but of Jesus Christ crucified: Likewise, whosoever will be saved, must call upon God, in the Name of our Lord Jesus Christ: And if a man would teach him, to invoke any Creature whatsoever, he must refuse it; but if he never heard, that there are Christians who pray unto Angels and Saints departed, this shall not at all prejudice his salvation, provided, he persevere to the end, in calling upon one onely God in the Name of his Son Jesus Christ: *For whosoever calls on the Name of the Lord, shall be saved.*

P. *You need not prove by the holy Scripture those Articles which you call* Positive

and affirmative; *seeing we agree therein, and do believe them* (*for the most part*) *as well as you. But you must prove those which you call* negative, *whereby you reject our Creed and our Worship. For this is* (*indeed*) *the true subject of our Controversies, and of our Separation.*

Protest. Our Religion hath whereof to boast with a holy boasting, because the Articles of our Creed are so pure, so holy, and so divine; and so clearly and expressly contained in the Word of God, that you dare not deny them. It belongs to you (I tell you once again) who have invented new Doctrines, and new Services, to prove them according to this true maxime which common sense teacheth us, and is in the mouths of all Children who have tasted never so little of the elements of Logick; *That it is his part who affirms a thing, to prove it.* It belongs therefore to you to prove, that we must serve Angels, invoke Saints, worship Reliques, kneel before Images, adore Crosses, sacrifice Jesus Christ a propitiatory Sacrifice for the remission of the sins of quick and dead. It is your part to prove the pretended power of the Pope, the Doctrine of Purgatory, of Jubiles, of Indulgences,

gences, and such other thing which you affirm to be true, and I absolutely deny.

Pa. *I will undertake to prove them, if you will confess that there is nothing at all in the holy Scripture which you can alledg against them.*

Protest. I shall beware of confessing that; for the *divinely inspired Scripture* is so rich, and abounding, that it is *proper* not onely to *instruct and comfort*, but also to *reprove and convince*. It furnisheth us with all sorts of spiritual weapons, offensive and defensive; of right, and according to visible justice and equity, and the Rules of a lawful dispute, and of a well-ordered conference, you ought to prove generally all those Articles which you propound, and I do not admit of: But (by way of overplus, and that I may *become all things to all men*, that by any means I may win Souls to Jesus Christ, and *lead their thoughts captive to his obedience*) I undertake (by the assistance and favour of Heaven) to confound Error, by the Word of the God of Truth; and to shew clearly to all good Souls who desire Eternal Salvation, that the Romish Church teacheth and practiseth many things which are expressly and directly contrary to the holy Scripture.

Pa. *You cannot shew me in the holy Scripture, so much as one word which contradicts in the least our Belief and Worship; and I desire you to do it.*

Protest. Do not speak so loud, for I can easily stop your mouth, and satisfie you, if you are not a sworn enemy to your own Salvation, and if you have not absolutely resolved to shut your heart, and to stop your ears against the voice of your Creator. First, I may truly say, that all those Doctrines and Services which are not founded on the Word of God, contained in the holy Scripture, are directly contrary to it; because this holy and divine Word forbids us to *diminish* from, and *add unto*, that which it commands us; and it condemns and rejects all humane inventions, and traditions in general: Insomuch, that our Lord Jesus Christ declares, *That they worship God in vain, who teach for Doctrines the Commandments of men*, St. Mat. 15. As *Joshua* said to the Jews, *Keep and do all that is written in the Law of* Moses, *and turn not aside from it, to the right hand, or to the left*; So St. *Paul* saith to Christians, *If we, or an Angel from Heaven, preach any other Gospel then what hath been preached unto you, let*

him

him be Anathema, *execration.* That you may not cavil about this word, *Evangelizare*, (to preach the Gospel) read I pray, the same Apostle in 1 *Cor.* 3. and you will finde, that speaking of himself, and of the great *Apollo's*, (whom he styles elsewhere, *mighty in the Scriptures*) he saith, *Learn of us, that no man presume above what is written.* So that when the Service of God, and the Doctrine of Salvation are treated of, nothing can be above the holy Scripture, which is not also contrary to it. All your new Doctrines, all your pretendedly Apostolick Traditions, and all your new Services, are not onely contrary to that general Rule, which forbids men to add unto, or diminish from, those things which God hath determined in his holy and divine Word; but are directly and expresly opposite to divers Commands, and particular Ordinances, and I can easily prove it.

First, Wheresoever the Pope rules absolutely, he forbids people to read the holy Scripture: And in the *Index of prohibited Books*, made by the Fathers of the Council of *Trent*, and approved of by *Pius* the Fourth, it is expresly declared, *That if the holy Bible were allowed to all indifferently,*

in the Vulgar Tongue, there would come more hurt then good of it. This is an expres and direct opposition of our Lord Jesus Christ, who saith to all indifferently, *Search the Scriptures, for in them you think ye have eternal life; and they are they that testifie of me:* And to his holy Apostles, who addres their Epistles not onely to Bishops, but also *to all those who call upon the Name of the Lord Jesus:* And not onely to Men, but also to Women, Young folk and Children; *adjuring them by the Lord, that they be read to all the holy Brethren.* Whence we thus Argue; All they who forbid Christian people to read the holy Scripture, do directly and formally oppose Jesus Christ, and his holy Apostles: But the Pope and his Creatures, forbid Christians to read the holy Scripture: Therefore they directly and formally oppose Jesus Christ, and his holy Apostles.

2, Your publick and solemn Service is celebrated in a strange Tongue: You sing Psalms, use Prayers and Thanksgivings which people understand not, and to which they cannot say *Amen.* This is formally and directly to oppose St. *Paul,* and the expres order which he gives in 1 *Cor.* 14.

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The holy Apostle doth not satisfie himself with ordaining, that the Congregations of Christians should be spoken unto in a Tongue which the Common people understand; but he shews the disorder and absurdity of those who practice the contrary. *If* (saith he) *the Trumpet give an uncertain sound, who shall prepare himself to the Battel? So likewise you, except ye utter by the Tongue words easie to be understood, how shall it be known what is spoken.* Thence he proceeds so far as to say, *I thank my God, I speak with tongues more then you all; yet in the Church, I had rather speak five words with my understanding, that I might teach others also, then ten thousand words in an unknown tongue.* Do not tell me that Sermons are there spoken of; For (besides that it is ridiculous, so much as to think, that any man should arrive to such a degree of folly, as to preach Sermons to people in a strange Tongue) the discourse of the Apostle is general against whatsoever is spoken in the Church in a Language which the people understand not: And (which is more) he makes express mention of Psalms, Prayers and Thanksgivings. *If I pray* (saith he) *in an unknown Tongue, my*

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my spirit prayeth, but my understanding is unfruitful: What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen to thy giving of thanks, seeing he understandeth not what thou sayest? Read I pray the whole Chapter, and above all, take notice what this Instrument of the Holy Ghost observes, *That strange tongues are for a sign, not to them that believe, but to them that believe not.* Suffer me now to argue thus; All they who celebrate the publick service in a strange tongue, and in their most solemn assemblies sing Psalms, pray and give thanks in a tongue which people understand not, do directly and expresly contradict the Apostle St. *Paul.* But you celebrate the publick service in a strange tongue, and in your most solemn assemblies, you sing Psalms, pray, and give thanks in a tongue which people understand not: Therefore you do directly and expresly contradict the Apostle St. *Paul.*

3. When you make *Graven images, and the resemblances of things in Heaven, and*

bow

bow down to them, and worship them: Do you not directly contrary to this Law, which God himself uttered with his own mouth, and wrote with his own finger? *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above: Thou shalt not bow down to them, nor worship them.* What can you say then to this Argument? Whosoever makes Graven Images and Resemblances of things in Heaven, bows down to them, and serves them, doth what God expressly forbids in his Law. But you make Graven Images and Resemblances of things in Heaven, you bow down to them, and serve them. Therefore you do what God expressly forbids in his Law.

4. You make Images of God himself, and you represent him, both in carved work, and in painting. Such Images *are used in your Church, and are received almost every where*; as your Cardinal *Bellarmine* confesseth expressly, in *Lib.* 2. of *Images*, c. 8. But this is contrary to what God expressly forbids in *Deut.* 4. These are his own words. *Take good heed unto your selves, for ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire; least ye corrupt your selves, and*

make

make you a Graven Image; the similitude of any figure, the likeness of male or female: And in *Isaiah*, Chap. 40. *To whom will ye liken God, or what likeness will ye compare unto him?* What then can you say to this Argument? Whosoever makes Images, and Representations of God, doth what God directly and expresly forbids: But you make Images and Representations of God. Therefore you do what God directly and expresly forbids.

5. You worship Angels contrary to the expres prohibition of St. *Paul*, *Colos.* 2. *Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, being vainly puft up by his fleshly minde.* Whence we thus argue: Whosoever worships Angels, doth directly contrary to the prohibition of the Apostle St. *Paul*; but you worship Angels, (and it is a worship in request among you.) Therefore you do what is directly contrary to the expres prohibition of the Apostle St. *Paul*.

6. Your Church commands on certain days, to abstain from certain Meats, and that directly against the expres words of St. *Paul*, in *Col.* 2. and in 1 *Cor.* 10. *Let*

no man judge you in meat, and in drink: Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. If any of them, who believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat. So far goes this great Apostle, as to stile the command *to abstain from meats*, a *doctrine of Devils*. What would you say then to one of us, who in time of *Lent*, should argue against you thus? All they who under pretence of Religion, forbid people to *eat whatsoever is sold in the shambles*, directly oppose St. *Paul*, and expressly teach what this great Apostle calls, *A doctrine of Devils*: But under pretence of Religion, your Church forbids you *to eat whatsoever is sold in the shambles*. Therefore it directly opposeth St. *Paul*, and expressly teacheth what this great Apostle stiles, *A doctrine of Devils*.

7. Your Church ordains a prodigious number of Festivals, against the express clause of that Law, which the Soveraign Law-giver hath given us, *Six days shalt thou labor*. Whence we thus argue: Whosoever forbids people to work six days of the week, on pain of a mortal sin, doth manifestly set himself above God, who expressly permits

permits us *to work six days*: But the Pope and Prelates of your Church, forbid people *to work six days* of the week, on pain of a mortal sin. Therefore the Pope and Prelates of your Church, do manifestly set themselves above God.

8. You adore the Cross and the Figure of it, and the Images of Jesus Christ, with the *Adoration of Latrie*; (which is the term whereby you express the Soveraign Adoration wherewith you adore God.) So say many of your most famous Doctors, and particularly *Thomas*, whom you adore as a Saint, and as the *Angel* of your Schools: But this is directly and formally against the express words of our Lord Jesus Christ: *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And against the express command of God, as it is sung in your Church, *One only God, thou shalt adore.* Whence we form this Argument; Whosoever adores any thing but God, with a Soveraign Adoration, doth directly and formally oppose the command which God gives us, to worship him only: But you adore something besides God with a Soveraign Adoration. Therefore you directly and formally oppose the command which

God

God gives us, to adore him onely.

9. You profess to believe, that Jesus Christ is on Earth, in respect of his Humane nature, and contrary to what he himself says in St. *John*, Chap. 12. and 16. *You have the poor always with you, but me ye have not always: I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father.* And contrary to the express words of St. *Peter*, *Acts* 3. *That the Heaven must receive him, until the times of the restitution of all things.* Which gives us matter to form this Argument. He who in regard of his Humane nature, *hath left the world, and whom the Heaven must receive, until the times of restitution of all things*, is not here on Earth according to that Humane nature, which *hath left the world*, and which *the Heaven contains*: But Jesus Christ in respect of his Humane nature, *hath left the world, and the Heaven must receive him, until the times of restitution of all things.* Therefore Jesus Christ is not here on Earth according to that Humane nature, which *hath left the world*, and which *the Heaven must contain.*

10. You believe, that Jesus Christ is daily offered by the Priest in the Mass, an *unbloody*

bloody Sacrifice, and yet *Propitiatory for the Remission of the sins of quick and dead*. Contrary to what the Apostle to the *Hebrews* expresly saith, *That Jesus Christ offers not himself often*, (*for then must he have suffered often, since the foundation of the world*) And against these expres words, *That without shedding of blood, there is no remission*; and *that where there is remission of sins, there is no more offering for sin*. This gives place for these three Arguments.

First, Whosoever saith, That Jesus Christ is offered often, directly contradicts the Apostle, who saith in expres words, *That he is not offered often*: But you say, That Jesus Christ *is offered often* in the Sacrifice of the Mass. Therefore you directly contradict the Apostle, who saith in expres words, and without exception, *That he is not offered often*.

Secondly, Whosoever saith, That the Mass is an *unbloody* Sacrifice, and yet *propitiatory for remission of the sins of quick and dead*, directly opposeth the Apostle, who saith in expres words, *That without shedding of blood, there is no remission*: But you say, that the Mass is an *unbloody* Sacrifice, and yet *propitiatory for the remission of the sins*

of

the principal Mystery of Faith, the
of quick and dead. Therefore you directly oppose the Apostle, who saith in express words, *That without shedding of blood, there is no remission.*

Thirdly, *where there is remission of sin, there is no more offering for sin:* But in the Sacrifice which Jesus Christ offered to God on the Cross, *there is remission of sins.* Therefore, *there is no more offering for sin;* and consequently it is false, that the Mass is an *offering for sin*, and a *propitiatory Sacrifice.*

12. The Priest or Bishop who celebrates Mass, communicates of the Cup; but when he administers the Sacrament, he doth not distribute the Cup to Priests or People; and in the Council of *Trent*, in the One and twentieth *Session*, you shall finde this Canon, *If any one saith, that the Catholick Church was not led by just causes and reasons, in causing Lay persons and Priests, who do not celebrate, to communicate under the Species of Bread only; or, that she hath erred therein, let him be Anathema:* But this is contrary to the Institution of our Lord Jesus Christ, and to the Model which he gave us in his holy Supper; in which, he presents the Cup to all those to whom he

had distributed the Bread, saying to them, *Drink ye all of this*; and, *do this as often as ye drink of it, in remembrance of me.* This is also directly and formally against the express words of the Apostle St. *Paul*, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* It would be a horrible impiety to pretend, that the men of this age had more prudence and foresight, then our Lord Jesus Christ, and his blessed Apostles: Wherefore it will be easier for you, to extinguish the Light of the Sun, then to solve this Argument. Whosoever by a Publick Decree forbids Believers the use of the Cup of the Lord, directly and formally oppoſeth the Apostle St. *Paul*, who ordains in express words, *Let a man examine himself, and so let him drink of that Cup*: But by a Publick Decree, the Church of *Rome* forbids Believers the use of the Cup of the Lord. Therefore, she directly and formally oppoſeth the Apostle Saint *Paul*, who ordains in express words, *Let a man examine himself, and so let him drink of that Cup.*

17. When you distribute the Sacrament of the Eucharist, you break not the Bread

to give it to be eaten; but you thrust into peoples mouths little round entire *Hosts*, to cause them to be swallowed. This is directly against the institution of Jesus Christ, who *took Bread, brake it*, and gave it saying, *Take eat, this is my Body which is broken for you, do this in remembrance of me.* And contrary to the practice of the Apostles, who *brake the Bread*, as appears by the express words of St. *Paul*, 1 *Cor.* 10. *The Bread which we break, is it not the communion of the Body of Christ?* Hence we argue against you thus; All they who in distributing the Sacrament of the Eucharist, *break not the Bread*, act directly against the institutions of Jesus Christ, and practice of the Apostles: But your Priests and Bishops in distributing the Sacrament of the Eucharist, *break not the Bread*; therefore they act directly against the institution of Jesus Christ and practice of the Apostles.

13. You hope to be saved by the merit of your Works; and you are taught, that there are amongst you, not onely *merits of condignity*, which counterpoise the glory and felicity of Heaven; but also *works of supererogation*, which merit degrees of glory in that eternal Bliss. This is directly oppo-

site to what our Saviour teacheth us in *Luke* 17. *When ye shall have done all those things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do.* And to the express words of his Apostle, *Ephes.* 2. *By grace are ye saved through faith, and that not of your selves, it is the gift of God, not of works, least any man should boast.* And in *Rom.* 6. & 11. *The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.* And *if it be by grace, then it is no more of works, otherwise grace is no more grace: but if it be of works, then it is no more grace, otherwise work is no more work.* And lastly, *I reckon, that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us*, Rom. 8. There is scarcely a Child, but is able to convince you, by an argument borrowed from these Divine words. Whosoever teacheth that a man is *saved by works*, and can *merit* the eternal felicity of Heaven, and *degrees of glory*, and *bliss*, fights directly against the Doctrine of the Son of God, and of his blessed Apostles. But the Doctors of the Romish Communion, teach, that a man is *saved by works*, and

and may *merit* eternal felicity in Heaven, and *degrees of glory* and bliss; Therefore the Doctors of the Romish Communion fight directly against the Doctrine of the Son of God, and of his blessed Apostles.

14. You believe that the Souls of those very persons who *die in the Lord*, are tormented after this life, in a Fire which you call *Purgatory*. This is directly contrary to what is written in *Apoc.* 14. *Blessed are the dead which die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them.* And against the expres words of the Book of *Wisdom*, which is *Canonised* by your Council of *Trent*; *The Souls of the just are in the hand of God, and no torment shall touch them.* So that we can easily confound you by this Argument; All they who teach, that the dead which *dye in the Lord*, are in *pain and torment*, do directly contradict the Holy Ghost, who declares in expres terms, that they are *blessed*, and that they *rest from their labours*: and the Authour of the Book of *Wisdom*, who saith in expres words, *That no torment shall touch them.* But your Doctors teach, that the dead which *die in the Lord* are in *pain and*

torment, in the Fire of *Purgatory*: Therefore they directly contradict the Holy Ghost, and the Authour of the Book of *Wisdom*. I could run over in this manner the most part of our Controversies; but these 14 Articles are enough to convince you. Besides, I have done this as an overplus; for I still maintain that you ought to prove those Doctrines which you affirm to be *holy* and *Apostolick*; but are indeed no other then vain *traditions*, and *Commandments of men*, utterly destitute of Divine Authority.

Pa. *I could easily answer all your Arguments.*

Protest. Neither you, nor all the Doctors in the world will ever be able to answer any thing to the purpose; when you please, I will patiently hear all your replies. But in the mean time, what have you more to say of our *Confession of Faith.*

Pa. *Prove what is in the* 31 *Article*, That the Church is fallen into ruine and desolation; *for it is an* affirmative *Article, and consequently you ought to prove it.*

Protest. But first I must tell you, that as you very much abuse your self, in taking for *Articles of my Faith*, those propositions whereby

whereby I reject your Errors, and do declare that *they are no part of my Faith*; so do you greatly mistake, when you account amongst the maxims of my Religion, and the points which I hold to be necessary to Salvation, *Historical observations* which are occasionally made. A true Christian who with all his Soul embraceth Jesus Christ Crucified, and lives conformably to his holy and divine Word; shall attain the glory and felicity of his Kingdom, although he never heard say, *That the Church is fallen into ruine and desolation*; and that in the time of our Grandfathers, it was reestablished upon the Platform of the Apostles.

Pa. *However, you must confess, That the* desolation of the Church *mentioned in the* 31 *Article of your* Confession of Faith, *cannot at all be proved by the holy Scripture.*

Protest. I do not tell you so: for I will prove by the holy Scripture, that this lamentable *desolation* was to befal the Church; and by the deduction of the events, I will clearly shew you the accomplishment of the Prophesies concerning it.

As *Jerusalem* and *Palestine* were the emblem of the Christian Church; so *Anti-*

ochus the Great was the lively Image of *the Son of Perdition*; and the desolation which befel the *Land of Nobes*, and the Church of *Israel* under that cruel Prince, was an express type of that which was to befal the Christian Church, during the tyranny of *the man of sin*. Concerning this, read the Prophecy of *Daniel*, especially the 7, 8, & 11 Chapters. Mark what he saith of the *Mouth that speaketh great things*; and of the *Horn* (that is the power) *that exalts and magnifies it self above every God*. He foretels *That it shall make war with the Saints, and shall prevail against them*: That it shall undertake to *change times and Laws*: And finally, *That it shall pollute the Sanctuary, and shall place there the abomination which causeth the desolation*.

Pa. *These are dark Prophesies which you understand as you please*.

Protest. I could easily explain them; but there are some that need no commentary. Read, I pray, (without passion) St. *Matth*. 24. and you will finde, that our Lord Jesus Christ himself foretels, *That false Prophets shall arise, saying, Behold Christ is here, or he is there: behold he is in the Desert: behold he is in the secret Chambers*. Read

without

without gholes, 1 *Tim.* 4. and you will finde that the Holy Ghost contents not himself with pre-admonishing us carefully, *That some shall depart from the Faith, giving heed to seducing spirits, and doctrines of Devils:* But allo gives us visible and palpable marks, whereby to know these seducing Spirits; *Forbiding to Marry, and commanding to abstain from Meats which God hath created to be received with thanksgiving, of them which believe and know the truth.* Read 2 *Thes.* 2. and you shall there see the chief of these revolters painted in all his Colours: You shall finde him *sitting as God in the Temple of God, shewing himself that he is God.* Finally, if you will see the extremity of this *desolation*, you shall finde it in the Revelations of St. *John*, the beloved Disciple, to whom the Angel of God foretels, *That there shall arise a Beast cloathed with Purple and Scarlet: who shall have horns like the Lamb, and shall speak like the Dragon, and shall disgorge his blasphemies. That all the earth shall go after the Beast: That no man can buy or sell, if he hath not the mark, or name of the Beast, or the number of his name: That it shall be given to him, to make War against the Saints, and*

to overcome them; and that he shall make himself drunk with the blood of the Martyrs of Jesus.

These Prophesies, and many other the like, which hold forth an extream *desolation*, cannot be doubted, seeing they are found in the holy Scripture, in such formal and expres terms; To know whether they be accomplished, we need onely know what was the Face of the Church, when God raised up our Forefathers; what Doctrines and Services were then in request; what Tyranny and Cruelty was then exercised; and what were the Combates and Sufferings of our blessed Martyrs? Now these things may be known by true and faithful Histories, which are the Sacred Monuments of Ages past; yea, (as God by his adorable Providence draws light out of darkness) the most cruel enemies of our Religion, say enough to discover to us *the mystery of iniquity*.

If you desire to know more of this, take the pains to read the Treatises which have been made on this subject, and particularly Mr. *Du Moulin* his excellent Book of *The Accomplishment of Prophesies*.

Pa. In all those Prophecies which you have mentioned, things which must happen in the last days, *are spoken of; as St.* Paul *saith expressly, in* 1 Tim. 4. *But according to your reckoning, it is long since, that* desolation *is befalln the Church; and consequently, it is not that which the prophesies speak of.*

Protest. You err for want of knowing the stile of the Spirit of God, who distinguisheth the duration of the World, into three Ages. The first comprehends, all that space of time which passed from the Creation of the Heavens and the Earth, until the Publication of the Law on Mount *Sinai*. The second comprehends, all that time which passed from Gods giving the Law to the people of *Israel*, until the manifestation of our Lord Jesus Christ, (who appeared under the Vail of our Humane nature, and hath *brought to light, Life and immortality through the Gospel.*) And the third comprehends, all that time which is past since the first coming of Jesus Christ in the flesh; and that which shall be until his second coming, when he shall come in glory to *judge the quick and dead*. This third age is called, *The accomplishment of time*, and *the last times*,

times, because after that *there shall be no more time*; as it is said in the *Apocalyps*, Chap. 10. *That the Angel sware by him that lives for ever and ever, who created Heaven, and the things which are therein; and the Earth, and the things which are therein; and the Sea, and things which are therein, that there should be time no longer.* It is in this sense that the Apostle tells us in the *Galathians*, Chap. 4. *That when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law*; and it is in the same sense that St. *John* saith, in his first Epistle, Chap. 2. *Little children, it is the last time, and as ye have heard, that Antichrist shall come; even now are there many Antichrists, whereby we know, that it is the last time.*

There is nothing more ridiculous, then to imagine that the *desolation* of the Church foretold by the Ancient Oracles, shall come to pass but a few years before the end of the World: For there is need, not only of many years, but of many ages, to invent so many Frauds, Subtilties, and Artifices; to introduce so many pernicious Doctrines, Superstitions, and false Services; to raise to the height, so vast, so absolute, and so tyran-

nical

nical a Dominion; and to exercise all the injustice, cruelty, and barbarity, which the Spirit of God hath foretold: But the Apostle should for ever stop your mouth; for after that he had represented to us, a Man raigning and ruling in the House of God, *as God*, (which notes the greatest *desolation* that can befal the Church) he addes these express words, *The mystery of iniquity doth already work*. Now how can you imagine, that so strange a *Mystery*, which hath been contriving ever since St. *Pauls* times, shall be *revealed* but a very few years before the end of the World.

But if you are not yet fully satisfied, consider I pray, that this great Apostle having declared, *That the day of the Lord shall not come, except there come a falling away first; and that man of sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is God.* Adds these words, *And now ye know what withholdeth; onely he who now letteth, will let, until he be taken out of the way, and then shall that wicked one be revealed.* The Ancients believed as well as we, that

this

this *Man of God*, by a holy prudence, denotes in obscure terms, the Ancient *Roman* Empire: Now it is a long time since that Empire hath been destroyed, and that nothing of it remains, but the name and figure.

Pa. *As many glosses as you please; but the holy Scriptures doth not say, that the* desolation of the Church *is come; nor doth he precisely tell us the time when it shall come.*

Protest. The holy Scriptures cannot say, That this desolation is come, because they foretel it as a future thing: They do not design the day when it shall come, but they give marks, by which we may infallibly know when it is come; but (if it be lawful to compare Heaven with Earth, and Paradise with Hell) even as the Prophets foretold, *The Mystery of Godliness*, and coming of the *Messias*: And the Apostles prove the accomplishment of their Divine Oracles, by demonstrating, That in Jesus, the Son of *Mary*, all the Predictions are fully and perfectly found to meet: So the holy Apostles having foretold *the mysteries of iniquity*, and having painted *the son of perdition* in all his colours, we prove the accomplishment of

their

their Prophesies, by shewing the punctual event of all those things which were foretold; and by shewing you a man exactly like that ancient portraicture drawn by the hands of those *Holy men of God*. So that as St. *Paul* (speaking of Jesus Christ, and of the mystery of our Redemption, in the presence of King *Agrippa*) said, *I speak nothing but the things which Moses and the Prophets have foretold*; so (what stirs soever you may make) when we speak of *the desolation of the Church*, and of *the prophanation of the Sanctuary*; we speak of nothing, but of the punctual accomplishment of all that had been foretold by Jesus Christ, and his Blessed Apostles.

Pa. *Tell me, I pray, is it necessary to believe all that is contained in your* Confession of Faith?

Protest. I have already given satisfaction to this demand, by telling you, that the writing, entituled, *The Confession of Faith made with common consent, by the Reformed Churches of France*, contains not onely our *Positive* and *Affirmative* belief (whereof I have already given you the sum in the beginning of this Conference) but also the *Rejection* and *Condemnation* of those Errors and

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Superstitions which bear sway in your Church. So that it exposeth to the view of the World, as well what we believe, and ought to believe, as what we believe not, or not ought to be believed, either by us, or any other Christian. And as for those things which properly concern our belief, they are not all absolutely necessary, nor of the same degree of necessity: For our Forefathers formed this *Confession* to serve for an apology, against those who did calumniate them in a most hellish manner, accusing them of Atheism, Impiety, and all sorts of crimes: And therefore they were constrained to inlarge themselves, and to say many things, suitable to their times and conditions.

Pa. *Speak more distinctly, and (if you please) anatomize your Confession of Faith.*

Protest. First, It contains the Sum of our *Positive* Doctrine, in which are to be found all things necessary to Gods glory, and our salvation.

Secondly, It holds forth an Abridgment of those Errors and Superstitions which we reject, and gives the principal reasons of our Separation from the Church of *Rome*.

Thirdly, (To shew that as to the principle points of Religion, we have an entire Con-

Conformity with the Church of the first Century) it mentions the most ancient General Councils, and some of the most famous Fathers, who rejected and detested the Heresies which we now reject and detest.

Finally, It tells us of the Captivity of the Church, and of its deliverance, of its ruine and defolation, and of its reestablishment; That so we may admire the inexhaustible Treasures of the Wisdom of God, which is *various in all things*; and that we may be obliged to render Everlasting Praises to this Almighty Arm, which *translated* our Forefathers *out of the kingdom of darkness, into the Kingdom of his Marvelous Light.*

But (as we have already observed) it is not at all necessary, that we should hear of all the Heresies, which from time to time, came out of the *bottomless pit*; nor that we should know exactly all the Errors and Superstitions of *Rome*; onely we must reject them, when they are propounded to us; also (to speak absolutely) I may say, That it is not necessary to salvation, to know the History of the Ancient Church. A man that truly believes, and is regenerate, who never so much as heard of the Councils of

Nice, Constantinople, Ephesus, and *Calcedon*; and never heard St. *Hillary*, St. *Athanasius*, St. *Ambrose*, or St. *Cyril*, so much as named, may be saved for all that. He is onely obliged to believe the holy Doctrine, which those Ancient Councils determined, and which those Fathers believed, in Conformity to the Word of God contained in the holy Scripture: And when those Heresies are represented to him, which this Ancient Church rejected and condemned by the same Word of God, he must in like manner, reject and condemn them.

Pa. *Seeing that in this piece there are so many several things, and that they are not all the object of your Faith: Why do you call it the* Confession of Faith of your Churches?

Protest. Commonly things take their name from their most noble and excellent part. We call it *Confession of Faith*, because the principal end and aim of that Apology, is to shew, that (by the Grace and Mercy of God) we are true Christians, who believe all things which Jesus Christ and his Apostles have taught, and which have been believed from the beginning, and by all Christians in the World.

Pa.

Pz. *Then you must renounce the Fifth Article of your* Confession of Faith; *and must confess*, That the Word of God contained in the Canonical Books of the Old and New Testament, is not the rule of all Verity. *Seeing you your self confess, That you hold many things which are not to be found in those Divine Books. For I argue thus, That which you lay down in your* Confession of Faith, *is true or false; if you acknowledge it false, you condemn your self. If it be true, either you must shew it not in the holy Scripture, or else you must confess against the very terms of your said Article, that this holy Scripture* is not the rule of all Verity.

Protest. You have already made this Objection, and I think I have sufficiently Answered it: But seeing it pleaseth you so much, that you have it always in your mouth, I will (to satisfie you) examine it once more. To demonstrate the vanity of your Argument, I take notice, that you cut off the essential words of the Article; for it is thus, That the Word of God contained in the Canonical Books of the Old and New Testament, is the rule of all Verity; *containing all that is necessary to the Service of*

God, and our Salvation. But it is clearer then the Sun, That we say not absolutely, and without limitation, that the Word of God must regulate all sort of truths; and that all that of which it makes not mention, is false and a lie. A man must be more then distracted of his wits, who should have such a foolish and extravagant thought. There are many things of which, we are assured by the Senses; some things we learn by Histories, which have been written from age to age; and some things we know by the report of others, and by our own experiences.

In fine, There is a multitude of things, whereof the Word of God makes no mention at all, either explicitly, or implicitly. Therefore when we say in the Fifth Article of our *Confession of Faith*, *That the word of God is the rule of all truth*; we understand it *of every Gospel truth, and of every truth which concerns Faith, and is necessary to Salvation*; as the same Article clearly explains it, by adding immediately after that, *It contains all that is necessary to the Service of God, and our Salvation.*

Moreover, (as I have already observed) you must carefully distinguish betwixt *the*

rule,

rule, and the thing regulated thereby. The rule is the Word of God, and the thing regulated, is the Doctrine of our Salvation, and the Service of God. All that is squared by this rule; all that is contained in this *Divinely inspired Scripture*, or may be drawn thence by evident and necessary consequence; we embrace it with an entire Obedience of Faith. On the contrary, we reject whatsoever is not squared by this rule; whatsoever is contrary to, or hath no Conformity or Agreement with the Word of God. And we value it not at all, how fair a shew soever it may have of Piety and Devotion. If you will take this rule from me, you must make appear, that I believe something necessary to the Service of God, or our Salvation, which is not conformable to this Book of Life.

Hear now the direct and exact answer to the *Dilemma*, which you made me, and which you thought to be an *Achilles*. I depose nothing, but what is true; and I am not obliged to prove by the holy Scripture, all sorts of Verities; but onely those which concern my Faith, and which I believe *necessary to the Service of God, and the Salvation of Souls.*

Pa. *I pray explain your self more clearly, and tell me sincerely, what you believe to be in the holy Scripture, and what you confess not to be there?*

Protest. Whatsoever is necessary to Salvation, is clearly and expresly in the holy Scripture. If there be any thing of this nature, which is less clear in one place, it is sufficiently explained in another. And Scripture is interpreted by Scripture it self. God hath provided for our Salvation in such sort, and hath disposed his Oracles with such an admirable Wisdom, that not onely the Precepts of Faith and Piety; but also those of Regeneration and Holiness of life, are clear and easie to be understood. A man that is reasonable, and hath common sense, and a pure Conscience, who knows nothing but what is clear, and what he easily understands; and doth thereunto conform his belief, his life, and his manners, shall infallibly attain the glory and felicity of the Kingdom of Heaven.

The holy Scripture gives not a particular description of all the Errors, Superstitions, and false Services, which we, and those who come after us, must reject. If all that Satan and his instruments have invented in

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all parts of the World, since the Creation; and all that they shall invent, until the end of the World; should be inserted in this Divine Book, it would be endless, and become a confused piece: But it furnisheth us with weapons, sufficient to fight with, and confound all sorts of Errors, Abuses, and Superstitions, and especially those that raign in your Church; And I will shew you how.

First, It clearly and expresly forbids many things, which your Church practiseth in the view of all the World; as the *Veneration of Images*, and *Service of Angels*.

Secondly, It declares to be lawful, things which your Church renders criminal. For example, it permits us in expres words, to *labor six days* of the week; but with you, it is a mortal sin to work on Holidays, which make a good part of the week and year.

Thirdly, It commands things which your Church prohibites to us believe; as the Communion, under both kindes.

Fourthly, It advertiseth us (by a Prophetick spirit) of certain gross abuses, which should be introduced into the Christian

Religion; as *the forbidding to marry, and the commandment to abstain from meats, which God hath created to be received with thanksgiving.*

Fifthly, It gives to those Superstitious Ordinances, a name and quality, which shews us in what *shop*, all the rest were forged, which have been introduced under the Mask and false pretence of Devotion; and which men would make pass for necessary, although God speaks not of them.

Sixthly, It gives us a general rule, which alone is sufficient to make us reject the Mass, Purgatory, Papal Indulgences, Invocation of Saints, Veneration of Relicks, Adoration of Crosses, and all Humane Traditions and Inventions in general. For it tells us, *That they worship God in vain, who teach for doctrines, the commandments of men.*

Seventhly, (To make us detest all sorts of Novelties in Religion; and to teach us not to yield in this case, to the most sublime and glorious qualities in the World,) it requires, that *If an Angel from Heaven preach any other Gospel, then what hath been preached to us* (by Jesus Christ and his Apostles) *we should account him accursed.*

Finally,

Finally, (to take away all shifts and pretences of cavilling) it saith in expres termes, *Let no man presume above what is written.*

I do but touch these things in general, because I have already explained them to you particularly and at large.

Pa. *Will you not receive the Fathers and Councils, and submit to their decrees?*

Prot. I receive them with all my heart, in all things wherein they are found conformable to the Word of God; and shall hear them with delight, so far forth as they are witnesses to the Heavenly truth. But (by Gods grace) I will never receive them as Judges of my Conscience, and as a rule of my Faith. This would be to set men on Gods Throne, and to give that honour and glory to the Creature, which is due alone to the Creator. We shall be judged at the last day, according to the *eternal Gospel* of the Son of God, and the infallible Rule of his holy and divine Word, and not according to the writings of the Fathers, or determinations of Councils.

Pa. *But I will produce to you the holy Fathers and Councils, alledging and interpreting the holy Scripture.*

Prot.

Protest. You will have done the sooner, if you alledg the holy Scripture it self, and it is the onely way to convince me, if I be in the wrong. For my Faith and Religion are not tied to the opinions or interpretations of any man, dead or alive. God alone (*who hath prepared his Kingdom for me, from the foundation of the world*) is he that can shew me the way thither. I suspect every other way, but that which he hath chalked out to me, with his own Finger. Was not the Christian Religion perfect, and compleat in all its parts, before they (whom you call the *Fathers*) were born? I will look on it with the same eye, as I should have beheld it with in the Apostles time.

Pa. *But it is an easie thing to hear the holy Fathers, and to be regulated by their behalf.*

Protest. On the contrary, it is to cast ones self into a bottomless Pit: For the writings of the Fathers are almost infinite. It requires years, or rather whole ages, to read them all exactly, and to compare them one with another: They are Greek and Latine Books, whereof you can understand nothing, unless those tongues are very familiar

militar to you. Many times the Fathers contradict one another, and sometimes themselves: they had many particular opinions, which you reject as well as we, and many Ceremonies which you practice not at all. They never pretended to be the Rule of Christian Religion; on the contrary, they openly declared, that they understood their Books were to be examined by the *Canonical Scripture*. They themselves send us to this divine Tribunal; and they teach us, That all differences which arise amongst Brethren in matters of Religion, *ought to be decided by the Testament of their Heavenly Father*. When the Fathers contradict you, and condemn the opinions and superstitions which are in request amongst you, your Doctors are so far from acquiescing in their judgment, that they reject them with contempt, and revile them.

In fine, seeing you will oppose me, and convince me of Error, you must do it by the Principles of my Religion: But I have often told you, (and I tell it you again) that the Word of God contained in the holy Scripture, is the onely Rule of my Faith, and the sole model of my religious

ous Worship. I will never depart from so Sacred, and so well grounded a resolution.

Pa. *This is the way never to end our differences.*

Protest. On the contrary; nothing is more easie, if you will lay aside that prejudice and passion which blinds you; for those passages which decide our Controversies, are few in number, and easie to be understood: or if there be any which at the first view seem somewhat obscure, they are explained and interpreted by others, which are clearer then the Sun. Would to God we could appear before an unintereſted, and an uncorrupted Judg; if it were a Heathen, provided he had skill in Tongues, common sense, and some spark of honesty, and moral goodness, I am sure that (if he could have so much patience, as attentively to hear and examine the passages alledged on both sides) he would give sentence for the truth which we profess.

Pa. *Do you think that a Pagan would approve of your Religion, and give sentence in its favour.*

Protest. No: (to speak absolutely:) On the contrary, it is certain, that if he should judg

judg according to his own maxims, and particular opinions, he would condemn both your Religion and ours, seeing he makes open profession to be a sworn Enemy to Christianity: But as the members of Parliament judg of certain Causes, according to the Laws and Customs of the Parties, although that in the end, they improve those Laws and Customs; So a Pagan Judg might pronounce sentence, conformable to Divine Laws and Ordinances, although he did not believe them to be Divine, he might judg according to what should be alledged and proved by the holy Scripture. And in this case, I doubt not but he will give sentence on our side.

Pa. *This Proposition is a meer Chimera, and a very extravagant imagination.*

Protest. To take you off from this opinion, give me leave to mind you of that renowned dispute, of which we have a large description, in a famous ancient writing, commonly attributed to *Vigilius* Bishop of *Trent*; but the most learned agree that it is a manuscript of *Gelasius* Bishop of *Rome*. You have heard in the preceding Dialogue, that the Authour of this excellent piece, brings

brings in *Sabellius*, *Photinus*, and *Arius*, Hereticks, disputing of the Trinity, and of the eternal Divinity of our Lord Jesus Christ, against St. *Athanasius* an Orthodox: He supposeth that this conference was held before a Pagan Judg, named *Probus*, and that this man had expres charge and Commission from the Emperour *Constantine*, to hear them, and to judg of their difference; not according to his own fancy, but according to the proofs which they should produce. He represents none of them, alledging either Councils or Fathers, which had been before them: he saith that they all pitch upon the Word of God onely, contained in the Scripture of the Old and New Testament. And he concludes, that the Pagan judging of the contest, by this onely Law, openly gave sentence for the Truth. What should hinder us from ending all our Controversies in the same manner?

Pa. *There never was such a Conference: And it is a meer fiction, whether it be of* Vigilius, *or of Pope* Gelasius.

Protest, I confess that this was not a real conferance: and that the Emperour *Constantine*, *Photinus*, *Arius*, and St. *Athanasius*,

nasius died above One hundred, and *Sabellius* above Two hundred years before it was composed. However, Pope *Gelasius* doth not suppose an impossible, and an impertinent thing. On the contrary; he intends to leave to posterity, the perfect model of a well ordered Conference. He teacheth us by this rich invention, that there is not a difference about the greatest and most sublime mysteries of Religion, but may be decided by the holy Scripture; and that the proofs for the truth are so clear and express, that a meer Pagan may pertinently judg of them. Moreover, what this renowned Bishop proposeth, as a thing which may be, hath really been: for there have been famous conferences in which the Orthodox have disputed against Hereticks, in the presence of Pagans, and the truth hath remained victorious.

Pa. *In all the Conferences that have been held to end differences, which have sprung up in the Church, the Orthodox Bishops never admitted Lay persons for Judges, much less Pagans.*

Protest. I can easily prove the contrary: for St. *Austine* disputed often, without any other Judges then the people of *Hippo*;

as in the year Three hundred ninety two, against *Fortunatus* a Manichee; *Anno* Four hundred, against *Felix* of the same sect: and *Anno* Four hundred twenty eight, against *Maximinus* an Arian Bishop. Moreover *anno* Four hundred and Ten, *Laurentius* a Lay person, (but of eminent Quality in the World) judged betwixt this holy Bishop, and the Earl *Pascentius*: *Anno* Four hundred and eleven, the Tribune *Marcellinus*, commissionated by the Emperour *Honorius*, was President at the Conference betwixt the Donatists and the Catholicks, and gave sentence for these. Hereafter tell me no more that Lay persons never judged of differences in Religion.

Pa. *However, all these Judges which you have named, were Catholicks: But you cannot shew me one example of these pretended Conferences, in which Pagans were constituted Judges of Christians.*

Protest. If you will believe St. *Epiphanius* in his *Panarion* against Hereticks, about the year of our Lord, Two hundred seventy two, an Orthodox Bishop, named *Archelaus*,

Jews, entered into a Conference with the Arch-heretick *Manes*, in the City of *Cascara*, in *Mesopotamia*. And he accepted for Judges of the Dispute, *Marcippus*, a Heathen Philosopher, *Claudius*, a Physician, *Ægialeus*, a Grammarian, and *Cleobulus*, a Sophister, who adjudged him the victory: After this nothing can be said.

Pa. *Do you think, if our rights were debated before a Pagan, that he would declare, that your Creed, and your Worship, are conformable to the Rules and Maxims of the holy Scripture.*

Protest. I do not onely think it, but am more then perswaded of it. I say, that a Pagan, who is in his right wits, and understands the Hebrew and Greek (which are the Languages of the Old and New Testament) and would without passion or favor, sincerely judge by the passages of holy Scripture, alleaged on both sides; would infallibly adjudge us the Victory, in all the points of our Controversies.

For example, In the point of Images, and the Veneration of them, it would be to much purpose to alleage the Brazen Serpent, and Golden Cherubims; he who should be chosen Judge, would have so

much discretion, as to know, that these are Symbolical Figures, which were never proposed to the people of *Israel*, to be adored; and that they are nothing like the Images, before which you kneel and worship. And above all, having read and weighed the terms of the Law, written by Gods own Finger, I am confident he would, without hesitation, pronounce this sentence.

The question is not, What God (who is above all Laws and Ordinances) commanded *Moses* for some particular reason; but what you are to do, or what you are to abstain from.

Now seeing the Law of your God (which both of you receive, as the rule of your Devotions) is so clear, and so express, and forbids you (in such direct terms, and with such great threats) to make *Graven Images*, and *to bow down to them*; they are infallibly in the wrong, who make *Graven Images*, and *bow down to them*.

So in the point of the *Eucharist*, in which there seems to be a world of difficulty, I see nothing more easie to be decided; Represent truly, and without disguise, all that you do in the Mass, and in the distribution of the Sacrament. Let us also be permitted

to represent with all sincerity and candor, what we observe in celebrating the holy Supper: And let the Pagan take the holy Scripture in his hands; let him read heedfully, the Institution of this Sacrament, with all its circumstances; and let him consider all the actions and words of our Lord Jesus, and thereupon let him pronounce his judgment.

Do you doubt, that the sentence would not be couched, in these or the like words: Seeing you adore Jesus Christ as your *God and Saviour*: Seeing he is the Author of your Religion, and hath commanded you to do, in remembrance of his Death and Passion, that which he did with his Apostles, the same night in which he was betrayed; they are well founded, and do exactly imitate the Pattern and Model which is given them, (who without elevating a Pretended Host, and causing it to be adored) do *break the Bread*, and distribute it to Believers; and do present the Cup to all that communicate, to assure them, that the Blood of Jesus Christ, was shed for the Remission of their sins. But they are manifestly in the wrong, who *break not the Bread*; who elevate a Pretended Host; who adore it, and

cause it to be adored. And it is a manifest Sacriledge to deprive communicants of the Cup, seeing the Word of your Christ are so express, *Drink ye all of this*; and that those of his Apostle, are so pressing, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

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